sekhem apep

Typhonian Vampyre Magick

Michael W. Ford

Apophian First Edition

SEKHEM APEP

TYPHONIAN VAMPYRE MAGICK

MICHAEL W. FORD

Also by Michael W. Ford

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Sekhem Apep – Typhonian Vampyre Magick

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Illustrated by Karl N.E. & Kitti Solymosi
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Nosferatu by Karl N.E.

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This work is dedicated to Hope Marie.

Introduction

Vampyre Magick is a foundation of a philosophy and applied ideology which slowly transforms the mind, body and spirit into the living potential of a god or goddess. To become a god is to recognize that you have the power to forge and manifest your desires and course in this life. To break the slave-mentality and Judeo-Christian bonds of submitting to something improvable and invisible, Vampyrism and Luciferianism demands that you have the courage to question and test everything, with knowledge and experience remove and ascend to an ideology towards self-excellence, attain wisdom and thus power by consistently applying the teachings until they are second nature.

This grimoire and past record of Typhonian Vampyre Magick is an ideal companion to AKHKHARU – Vampyre Magick and may be applied by the Noble Vampyre by recognizing the keys and ciphers I have previously placed in other non-vampiric publications such as Maskim Hul, Necrominon, Drauga, Dragon of the Two Flames and Bible of the Adversary among others.

This grimoire is for the brave Luciferian mind who is able to recognize the patterns in nature and humanity; the Law of Nature and the path of the noble predator. For the outsider, it is filled with fear and potential destruction; for the Adept, it is a guide to wisdom, understanding and the potential for selfexcellence as a living god.

Use it well.
Michael W. Ford
October 21, 2014

PART ONE
Black Order of the Dragon: *Vampyrism in Practice*

This is the tome of the Shadow
A tome of the Serpent which swallows the sun

Herein the Black Adept may ascend as Apep in devouring life, just as all Gods grow strong from offerings.

This grimoire is based on ancient text and modern application in accordance with the Temple of Primal Khaos, the very essence of The Black Order of the Dragon.

LUCIFERIANISM AND VAMPYRISM

It is important for the reader to understand that one does not have to be a vampiric practitioner to be initiated into Luciferianism. Much like many disciplines within specific paths of Luciferian Magick, Vampyrism is one dedicated area in which one must be ‘of the blood’ or with a mental alignment suitable for one of the darkest yet power-filled paths.

Vampyres or Vampires (depending on how you spell it) are aware that they are alone within the world, that life has only the purpose and significance you pour into it and that every living being is a predator. In nature we see this, the survival of the fittest. In this subjective existence called ‘reality’, we don’t accept the concepts of ‘good’ or ‘evil’. Each one of us must have a moral code to reinforce our standards of individualism.

Luciferianism is an ideology and philosophy founded on the ideal of spiritual self-liberation, insight and knowledge with a purpose towards power, inspiring self-deification and strengthening the self. Vampyrism is only one specific tradition of spiritual and magical practice within the path. Many Luciferians are not practicing vampyres; this is a path for those who actively seek it out.

Vampyrism within this grimoire is a spiritual and initiatory practice of the technology of magick; it is not a religion. The religion of Vampirism was founded by the Temple of the Vampire in 1989. This grimoire as a history, practice and exploration of vampyric darkness stands as a record, history, theory and practice of the black magical art of predatory spiritualism as I have been initiated over the years.

TYPHONIAN VAMPYRISM

In the late 1990’s, the Characith Lunar Lodge, based in Indianapolis, Indiana was founded on an intensely rebellious magickial practice in which the present author was actively coagulating and refining from previous initiation via the Sinister Tradition (Order of Nine Angles), Satanism and Vampirism with the basis of Thelema.

My practice of Chaos Magick inspired the development of this type of ideological and magical induction via the Zos Kia Cultus and around this time the Sabbatic Witchcraft initiatory lineage of Kenneth Grant’s Typhonian current. The intent was to utilize a clearly separated spiritual path, devoid of JudeoChristian elements and inspiring an awakening to pre-Christian ideals which idealized self-love, strength of will and to seek by example the potential of self-excellence.

Kenneth Grant’s presentation of Aleister Crowley’s Liber CCXXXI, “The Genii of the 22 Scales of the Serpent and the Qliphoth”; specifically the “Tunnels of Set” was a bridge which connected all of these paths which, on the surface, had little association. My Abramelin work to attain Conversation with my Daemon or True Will was ignited during this period. The result over many years was the modern awakening of what is now “Luciferian” philosophy and magick. Those pioneers of Typhonian Magick: Kenneth Grant, Typhonian OTO and the countless adepts such as Stephen Sennitt, Linda Falorio and associates provided some foundation for my own path into the Tunnels of Set.

I was less interested in over-analysis of Qabala and more focused on attaining the powers from a progressive, positive application and with the obsession push of my Daemon, managed to emerge with insight and experience which made manifest my many future works. This is not just another “book” on

occultism: it is a gateway to the path of authentic and dangerous Left Hand Path sorcery and magick.

Luciferianism has elements of the Typhonian Tradition, with respect to Kenneth Grant and others, is on many levels different than those varied avenues from which it congealed and begets the Black Flame of Azazel. Aleister Crowley's gift to those seekers of knowledge and power finds expression in so many of the manifestations of the Black Flame in numerous traditions.

THE VAMPYRE

Before you read this grimoire there are a few points I would like you think about. There are also a few considerations I want to make very clear. This path is one of no return: ***it will change you***. It is for this reason that you must think carefully upon what you are about to read. The transformation begins at the most mundane levels in the mind; the way in which the brain thinks and perceives the world is rewired to recognize and control the survival instinct. The individual on a mental level transformed into a predator who maintains balance between instinct and the higher articulation of consciousness.

The Vampyre is initiated by this slow and insidious way over a long period of time. The mind is not destroying or removing empathy, rather it is clearly defining your selfaccountability in this life for your potential and power. The Vampyre is not necessarily one wearing black; if it suits him he adapts the outer appearance of conformity to the extent appropriate.

The Vampyre is a leader in all walks of life; successful, intelligent and articulate in speech. The Vampyre is in many instances a rationalist; the Black Order of the Dragon is not mentioned in daily interactions. The secrecy of the Vampyric Cultus and our nocturnal methods of dream control and astral projection are kept private in daily life.

Vampyres are living human beings. We are not physically immortal, nor do we sustain our life through drinking human blood. Vampyres don't kill people or perform ritual sacrifice. Many of us have families, goals and jobs within the real world. Vampyres generally don't have serious mental problems; if some do they never last long on this nightside path of awakening.

Vampyres have friends and loved-ones. Vampyres are different from others in that we seek our own ascension by the Will of our being; ascension is the mental control of our bodies and the world within our control. Ascension is awareness of our various states of being and our possibility in achieving our goals. We drain blood current or Chi/Prana/Orgone Energy because we utilize it to gather our potential as predators. We seek to use this energy in magickial workings to establish our Will and Desire.

Vampyres do drain energy because we ***don't*** produce our own; we draw 'blood current'[1] as we enjoy the mental benefit of the process. We often utilize this practice with the Chakra meditations and Kundalini practice. If you read this from the rationalist foundation then simply understand this as a psychological technique to re-shape and transform the mind firstly in the subconscious with drilled conscious practice. The purpose is to not only think as a predator and sorcerer who commands the desires and goals in life to become reality; it is to believe this transformation and validate the practice with positive results.

Vampirism is an ancient art of spiritual development which is in accordance with the laws of nature. While popular culture defines vampirism as a type of curse thrust on another, actual practicing vampires understand it as a gift. Vampires are living beings who seek a balance between the dreaming and waking world; that black mirrors used as spiritual gateways including that of the subconscious mind. This Black Art is also a mental discipline which prepares the Adept to think and become the predator which is within the laws of nature itself.

Vampirism is defined as an act of drawing blood or energy from another being to extend life or draw in power. Understanding the nature of vampires requires that you look inward and perceive the basic foundational need of the individual. Vampires are not just the image of the cloaked shadow which drains

the blood of others, rushing off before the dawn to sleep in coffins. The vampire itself rests within your subconscious mind; it is within you.

[1] Another term for 'Chi', 'Astral Energy', 'Qi', etc.

Can you doubt it? Vampires are always widely popular; it is the monster of choice in entertainment. Society always looks to art to express the innermost desires which dwell between the subconscious and conscious mind. These desires, often sexual repression will transform into a need to drain blood or an archetypical essence from another. This type of practice is looked upon by the majority of people as "the other person" and never residing within the self.

Yet the masses dream of vampires, they seek that "secret life" in which they may act or exercise their fantasies and inner desires.

Vampirism is an actual practice, having many angles and methods of exercise. As you will see with this introduction to basic practice, vampiric work is intentional and focused on exercising primal and higher desires within the vampire. If you are approaching this as a rationalist (as you should) then validate and test the transformation and initiation into the Vampyric way of thinking; what benefits are discovered from this wisdom?

Once the daily mundane training of the mind by conscious routine is established and the unconscious mind is awakened to this power, allow your approach and validation in the nocturnal rites of Vampyric Sorcery to inspire and fuel your imagination! The fantasy of symbol and metaphor is crucial to attaining the wisdom and power of the Vampyre Adept; remember that all symbols have meaning which may be related back to the basics of the mind and the way we perceive the world.

THE PURPOSE OF VAMPYRISM

Within every living being, there is a deep subconscious which holds our primal memories and the desires which make us who were are on a conscious level. The subconscious is affected by our experiences in the conscious world as well. This begins at birth and the earliest memories we have tend to shape the characters we become.

In recent years Luciferianism has come to the forefront in the occult underground as an ideology and spiritual practice to obtain living results. Luciferianism is a way of thinking or a philosophy which essentially trains the conscious mind to think as a God or Goddess. In simplistic terms, the individual fully believes as if he or she is ultimately accountable for his or her own destiny. This includes the daily mundane and exciting activities we incorporate and call “life”.

Luciferians don’t worship any other deity however it is understood that every action and thought shapes our subconscious and he patterns in which the brain works. The magickial process of initiation is expanding our talents to first understand and control our desires, obtain a measurable path to achieving our plans and then making it happen. This type of work, often involving the development of a strong Will as a foundation before any practice of ritual magick builds the repetition needed to change your way of thinking.

Black Adepts know how to shape their own individual world according to their desires, all the while living consistent rewarding lives with families or whatever they perceive as functional and rewarding. Luciferians who enter this path of darkness do so knowing full well much of their magick will be solitary and kept secret. It is a part of the oath of ‘To Know, To Will, and To Keep Silent’. It is much better an option than trying to explain something spiritual to an idiot or in the very least an inexperienced dabbler in the occult!

Vampirism is the core or primal motivator for any individual. Luciferians understand this more as we recognize that we potentially have one life here and now; thus we wish to experience and grow accordingly. Vampirism is the practice of draining energy from living beings to expand our individual power in one way or another.

All living things such as humans, animals, plants or energy fields are predators in one form or another. Cattle sustain life from grass which lives and grows; birds exist from feeding from worms and other living things. All living beings do this without regret or sadness, as it is a part of the technique of survival. This process is inherited from generations performing the same process; to the end of survival and reproducing.

In magick, rituals and the tools employed are done to support the result of the Great Work. The “Great Work” is to obtain enlightenment on a conscious level; to achieve union with the Daemon. Let’s be clear: all paths no matter what color or direction are aimed at one thing; on the subconscious level it is all about power and the continual build up of the feeling of such.

Power is a feeling which is rewarding and often addictive. All living beings in one form or another are powerhungry. Politicians, military leaders, corporate employees, retail managers, police and all other walks of life all lust for power. It is reasonable that there are forefront reasons; i.e. to protect society as a police officer, to lead the people to greatness through politics, to hunt down our enemies as a military

officer. All of these are reasonable and realistic; however there is a reward process and result. The deeper subconscious result is that politicians are happy to have their name glorified, thus the power which goes with it.

There is nothing wrong with this desire for power.
Vampirism is this same type of hunger for power.

Friedrich Nietzsche, a genius bold enough to stand against the Christian theology described it in a way which needs no further explanation; I paraphrase:

“Life itself, to my mind, is nothing more nor less than the instinct of growth, of permanence, of accumulating forces, of power: where the will to power is lacking, degeneration sets in…What is good? All that enhances the feeling of power, the Will to Power, and power itself in man. What is bad? All that proceeds from weakness. What is happiness? The feeling that power is increasing, that resistance has been overcome.” – Nietzsche, The Antichrist

VAMPIRISM AND SOCIAL LIFE

The Black Order of the Dragon has several basic principles which are followed to ensure a consistent social environment. Friends and family members are never drained of any energy by our conscious practice. Those who begin the practice of vampirism must ensure they apply consistent control in social situations until it becomes a habit.

Vampires are not sociopaths and understand the need for loyalty, honest friendship and a type of moral foundation. This type of approach will better any aspiring practitioner to a better life. The essence of Luciferian ideology is the basis here.

MYTHOLOGICAL ORIGINS

Vampires are as old as the earliest formal history of humanity. The actual ‘being’ as a vampire can be masked in different ways, however the foundational essence is always similar. In ancient Egypt, mythology and religion are mirrors to humanity and their desire for not on continued existence (survival) and mastery over their environment (power).

The basic exercise of the vampire is to consume energy, in order to extend life and the power. In ancient Babylon, there are a plethora of tablets detailing the spells and lore of ghosts, vampires and demons.

The Webster’s “International Dictionary” defines a vampire as “blood-sucking ghost or re-animated body of a dead person; a soul or re-animated body of a dead person believed to come from the grave and wander about by night sucking the blood of persons asleep, causing their death.”

Living modern vampires do not cause the death of others, however it may be noted our spiritual awareness allows a type of “nightmare walking” or dream control to feed from the energy of others. Vampires are also able to drain energy from others with “tendrils” or astral manifestations from our aura to draw energy into ourselves from others in public situations.

The symbols of vampires from the middle ages are but images of the subconscious, much like a drawing or some work of art. The living vampires of the world are the manifestation of this symbolism, as our source is deep within the subconscious mind. Vampires are the primordial incarnation of this desire to live in continued time, aware of existence. We seek to extend our life within our mind, allowing the psyche to remain evermore.

The medieval church did well to promote vampires, using it to threaten those who die from suicide, witches or those using any type of sorcery are damned to return as vampires. Medieval and classical writers wrote of the threats of vampires, those undead corpses who have returned to the world of the living to drink the blood of the sleeping. Such a description does much to identify the hidden desires of the subconscious.

The modern vampire cults practice similar forms of drinking from sleeping people by the means of advanced astral projection. The sleepers often have dreams of some type of encounter and awaken often tired or drained. During the course of their day however their energy is regained to normal levels.

Vampires on the other hand awaken with more energy, inspired and able to carry out their day with sometimes increased capacity. Some vampire Black Adepts understand this as being a more pure or direct transfer of energy, that is why it takes longer for the effects of draining in waking situations such as touch, crowd draining or otherwise.

Magick is defined commonly as the attainment of knowledge, self-evolution and the refinement of consciousness by the act of causing change in accordance with the Will. Vampyrism is the same, although of darkness and exploring the depths of the subconscious and deep spiritual subjective realities.

VAMPYRE COVENS

In the 1990’s there was an emergence of several vampire covens that practiced a form of astral workings

to transform the psyche into the reawakened state of the predator. The process of initiation required a balance of thinking from a primal (survival) point of view with a higher intellect (knowledge, wisdom) one.

All monotheistic religions instruct the human to not place importance on individuality, reject earthly life and to attempt to kill the primal instinct of desire and survival. Replace it with something to long for – spiritual bliss and you remove all possibility of ever rising up or rebelling.

The theory of vampyrism from The Black Order of the Dragon is that you have a gift of primal instinct, that which keeps you alive and seeking further power and the higher intellect, that which brings you the ability to gain wisdom from experience and knowledge. If you are able to expand and refine your consciousness, align a balance with the subconscious the True Spirit is possible to isolate and seek a type of immortality of the psyche.

Vampyre initiates of the BOTD are instructed to not believe in any “spirits” but are encouraged on a psychological level to apply the methods of obtaining blood current. The result is what is important as there is not a “forced” view based on subjective realities. The theory of this type of vampirism is that is you “desire” to be something, you inspire and expand it with your drive or “Will” then finally through “Belief” the mind has made it concrete. This is the standard of Black Magick, which the self is accountable and responsible for all that you do in this life. It matters not if you believe in an afterlife or survival of the psyche.

After a time of applying the Vampyric Magick and Sorcery of the BOTD, some find a reality of spiritual experiences, supported by results obtained in the workings. The True Will or essential self is found in the experience and interaction of the Body – Spirit – Mind of the individual, that our experiences support or negate our self-directed initiation.

Think of it as what you feed yourself and how you deal with the situation. If you are in the military and see horrid things in war, then begin the process of self-pity then you will de-evolve rather than expand you inner power. If you are able to learn something from each experience and apply it to your life now, you will expand. One trick to do this is to become very connected with your subconscious and primal mind. This is the Serpent or Dragon which acts towards survival. Think of snakes, they only strike for food or survival. They don’t do things for cruel pleasure, rather for the preservation of self.

Humans must balance the primal with the higher intellect in order to continue to initiate the self towards higher spheres of consciousness. Higher spheres of consciousness are nothing more than realizing and looking at things differently with the wisdom you have gained from previous experience.

History of the Guild

The original 'Vampire' Inverted Pentagram of the BOTD, 1993.

One of the first of the "predatory" covens, utilizing mythology, magical workings and psychology was The Black Order of the Dragon (BOTD). The two founding members of BOTD were Akhtya Dahak Nachttoter (Michael W. Ford) and Draugr Nachzehrer (Karl N.E.) in 1993 and solidified in 1994. The original aims of the BOTD was the development of the Body – Mind – Spirit via Satanic Magick; self transformation through knowledge and vampirism.

Vampyric Magick is essentially aligning the conscious mind with the primal instinct of survival, focusing on life force or Prana energy in conscious and dreaming sorcery. There were four basic points of the BOTD as written by Akhtya Dahak Nachttoter and G. Draugr Nachzehrer during this initial formation. In addition to the Four Points, the BOTD has a strong rule of following local and international laws and do not participate in illegal acts.

FOUNDATION POINTS

Original manifesto by Nachzeherer and Nachttoter in 1993

The BOTD adept shall seek guide and direct our individual lives, aspire to greater power in our Magick in both the astral plane and the physical world. This relates to as Vampyre Black Adepts we shall gain our earthly desires and initiatory-spiritual aims. As we approach physical death, we are continually focusing on crystallization of the psyche and through balancing the conscious and unconscious mind we may seek to immortalize our psyche in the astral/spiritual plane.

Initial members of the BOTD will not be focused on this point as to those who have not experienced the levels of magick will only confuse. Initial workings must be on building and strengthening the mind, techniques of vampyrism as defined by the BOTD.

The BOTD will operate as an individualistic guild of Black Adepts focused on feeding on what is known as Life Force, Prana and Chi to utilize in magickial workings. We do not feed from family or friends, focusing instead towards the populous in general terms, drawing in breath/touch and by dream projection.

The symbol of the BOTD is the primal Babylonian Dragon-mother Tiamat. The dragon is hidden in the nightmarish-fears of humanity. This dragon, called in some terms "The Great Dragon of Revelation" is the power of Darkness in anthropomorphic (albeit symbolic) form. Tiamat is KAOS, she is the blood flowing

in our veins, and she is the origin of our existence. She is the reason of our emergence into the primal mysteries. In addition, the symbols of predatory beasts are aligned with our nature such as the Vampire Bat, the Wolf and the Serpent. The magickial significance of each will be explained in further detail.

Vampire rituals would be forged to achieve greater planes of Magickal ascension. The aims of the BOTD are selftransformation into a living deity, separation from the natural order of humanity, to gain inner power and control. Originally, the Black Adepts of the BOTD would obtain coffins to slumber in periodically, although this idea was cancelled as an official requirement.

As vampires we will seek to be masters of our individual eternity, to seek the immortality of the psyche and prepare a mark for our flesh. While we may walk in many different areas of life, we shall master the arts of Black Magick as a transformative point upon the earth and our inner spiritual planes.

Shortly after a vampire-initiate named Shadowlord, also an Adept in another Vampire Temple joined the BOTD. One of the early symbols of the BOTD was the inverted pentagram, representing the elements and power of the subconscious mastering the earth along with a “V” within it, representing the vampiric nature of the order.

As some time passed, the BOTD worked intensely with the mythology of Eastern Europe and created a magickial nightmarelink as Varcolaci, these “wolf-coats” as they are called are pale individuals who when sleeping rise up in the form of dragons, wolves and other demonic “masks” to devour and drink blood from the moon according to mythology. The symbolism of the many mouthed-dragons and wolves devouring the moon is universal in all nightside mythology. From Norse, Persian and other cultures there is considered a magickial link between all.

The BOTD was joined with other like-minded vampiric practitioners. One of which was Blood Moon Asuar who worked with Akhtya Nachttoter in developing much of the nightside imagery inspired by their workings not only with the Qlippoth, yet also the Typhonian workings of Kenneth Grant and the Satanic Arts of the Order of Nine Angles. It was Akhtya Nachttoter who brought to the surface the Vampyric workings in the ONA, specifically operating the only official USA Cell for the Satanic Order under the guidance of his mentor, Christos Beest. This was short lived, as Nachttoter’s magickial interests expanded into Thelema and other areas.

The BOTD was forging a powerful magickial link in working with chaos-inspired elements of all. Blood Moon during a trance working along with Akhtya Nachttoter designed the VARCOLACI-ASTWIHAD (called Devilcosm also) sigil, a powerful symbol of vampyric magick. The sigil of Varcolaci has been used officially as the Black Order of the Dragon seal since its inception in the 1990’s. Additionally, the Dragon of Chaos sigil, with an “N” for Nachttoter, the vampyric coven founded by Akhtya Nachttoter was utilized in the BOTD as well as used in other artistic areas of Akhtya.

During this period of time, TEMPEL OF AZAGTHOTH (aligned with BOTD) was a part of the brotherhood of the Black Order. The TOA or Tempel of Azagthoth utilized much of the imagery of the BOTD in their workings, while both remained only slightly different in name.

All aspects of Vampyric Magick were explored through various cultures. Karl NE under the directives of History and enlightenment interest of the BOTD compiled THE CULT OF KALI[2]. The Cult of Kali demonstrates the vampyric elements of Kali as both creative and destructive, much like the Babylonian Dragon Tiamat and other mythological manifestations centering on balance.

In 1997 – 2000 Akhtya Nachttoter was working in Indianapolis, Indiana with the CHARACITH LUNAR LODGE with a foundational focus on the Tunnels of Set and the Typhonian cultus of Kenneth Grant and Aleister Crowley. During this time period Nachttoter was nearly isolated from all others and performed numerous ritual workings including The Headless One rite which resulted in AMEL or SAMAEL as his perceived True Will. The vampyric elements were at a height during this period as well; Nachttoter received a series of dreams and communion with vampyric beings, relating subconscious images and much which would be used later when Akhtya was reviewing old magickal journals.

VAMPIRISM AND ENERGY SOURCES
XUE-QI Life Force & Energy

Xue-Qi, meaning Blood and Breath is associated with the concept of Qi/Chi or energy. Xue-Qi is described in modern vampire concepts as being the vital energy of each living being. The ancient Chinese considered this vital energy to be associated with our individual bodies, which with will-power and discipline humans are able to maintain, cleanse and strengthen this energy.

In Taoism this type of energy is that which gives all matter life itself. It does not matter if you “believe” in this energy or not. The mere application of the way of thinking with it causes changes in energy and demonstrates agreeable response which validates the practice of vampirism. This energy exists within the body and is driven by blood itself, thus being connected with the circulatory system.

Called also Blood Current, Chi, Orgone energy and lifeforce this energy is a subtle source of power for the Vampyric Black Adept. This energy is consumed on various levels by a combination of both dream-projection and physical contact.

The energy field which is called the human aura is highly sensitive to both physical and mental state. If a Black Adept feeds from this energy it is highly manipulated according to the Will, thus any negative state the aura of another may have will not affect the Vampyre. Understanding of course Vampyres within the Sinister Tradition do not lack energy themselves, simply put there is a desire and potential use for more of it.

Basic vampyrism with draining blood current is conducted by simple contact such as a handshake or brush up against someone in a public place, while more advanced astral vampyrism is conducted via the night utilizing the mirror and mind of the vampyre.

KUNDALINI Fire Serpent

In the practice of Tantric Yoga, the source of energy and of the might of humanity is called ‘Kundalini’, ‘Shakti’ and the “Fire Snake”. As energy is concerned, Kundalini from a Tantric perspective is nearly identical to what Luciferians call “The Black Flame”. Kundalini is the latent cosmic energy which is the source of Prana, breath or vital energy and Virya, potency.

In bringing these two energy sources together, called Samarasya, the feelings of intense empowerment around the two being joined is a balance of instinct (primal desire) and the spiritual or inner socalled ‘mystical’ knowledge. This is the balance of the black and red serpent essentially.

Shiva, the husband of Kali, is called by many Tantric practitioners by the epithet **Nataraja**, **‘the lord of the dance’**. Shiva holds the drum which vibrates the sound of creation and in the other hand holds the fire of devouring ***re-absorption***. This fire is that which consumes the conscious mind, arousing it in bliss and ecstasy. Left hand path practitioners, especially vampires are able through practice and discipline, absorb this energy into their subtle body and while in bliss, and seek to consume the consciousness of the symbol of Shiva itself. This is the practice of vampire god-making in a realistic measure, however it requires years of practice.

Focus upon Shiva as Nataraja, who is surrounded with a circle of flames, moving about with the Serpent-Kind upon his head. This serpent alone represents the Kundalini and Divine Power latent within each man and woman.

Sound itself is important to the flow of this energy in the human body; it is also a key in the practice of magick. In all types of ceremony and ritual, sound also plays a driving or foundation point in the practice of any act. Even if there is no music or drumming, those focusing will often repeat something or recite in a type of rhythm which they are able to produce in their own mind.

This keeps attention focused and concentrated on the matter at hand. Formal religious ceremonies, graduation events and anything else is encircled in the art of music and sonic vibration. Those who are comfortable with this can use gathering spots as excellent sources of energy and life force from which the vampire may consume with little notice.

Vibration of sound is a central part in the wellbeing of humans or nearly any living thing. It is commonly believed that plants grow at a higher rate when music is played around them, humans grow excited around music and it can bring a higher sense of elevation. Vampires are able to drain some of this energy and bring it into their own energy bodies without harm to another if desired.

The Kundalini, the coiled serpent energy of our depths is a source of power and magnificent awareness. Understanding the nature of Kundalini in your magickial practice is essential in establishing meaningful and result-driven practice. Understand that no magick is worked within until Kundalini is awakened. Sound vibrations in the form of mantras, chants and invocations are used to stir the primal serpent from the depths.

Kundalini is awakened by the vibration and focus of sound, which as a result stirs the mind and conscious imagination. In this act, in the form of invocations you are calling forth the power within. The serpent begins to stir and rise up through the spine. In Luciferian practice there is the Red and Black

Serpent, which hold relation to the balance of Samael and Lilith, or Ahriman and Az-Jeh. These two serpents stir and drive each other to power-points within the mind and body, each connected with the Chakras.

The Kundalini is vampyric workings is seeking to drain the Amrita, the nectar of immortality and through this energy is it encircled in the coils of the serpent. All Blood Current or Lifeforce is passed through the Kundalini, the great serpent who is a distinct point and gateway to our subconscious and conscious mind. Kundalini dwells within the great waters of the abyss, thus it is Leviathan, Tiamat, Lotan or the great dragon of the apocalypse of the Christians, for it shadows forth great awakenings.

ENERGY & CRYSTALS

In the Sinister Tradition of Vampyrism, the Black Adept will obtain a Crystal Tetrahedron or another type for their workings. Crystals have long been used in magickial workings to draw in and store specific energies. Vampyres use crystals not only to store and empower energies, yet also those of Qlippothic workings and absorbing energy and knowledge of specific spirits to utilize later on.

There are several ways in using crystals in vampyric workings. You may also keep several crystals for different magickial purposes, although you should avoid this until you grow adept at working with one. Vibrating specific mantras and chants in your workings will empower your crystal as key to specific states of mind and the shadow spheres of the Qlippoth and others. Think of your crystal as important as a wand or other magickial tool, it will be as a focus point for your workings.

In Magick Theory, the universe is composed of energy which is in continual transformation and flux. The Vampyre is able to understand that energy may be absorbed, drained and manipulated according to the Will of the Black Adept. This energy may be then stored in crystals or “fetish” objects.

You may use the energies drained and stored in crystals to bring external and internal change according to the Will. Vampyric archetypes or Gods may be collectives of specific types of energy, which the subconscious mind will find use for and connection therein. In working with specific types of spirits or Gods, you will want to use the associations with the planets.

In ‘Akhkharu: Vampyre Magick’ the more extensive associations of types of Qlippothic spirits are given. The Black Adept who is experienced with the basics of vampyrism may use these associations accordingly.

THEORY AND PRACTICE: EATING SOULS & ABSORBING THE GODS

The Black Order of the Dragon holds the foundations of Vampyric Magick in the primeval foundations from ancient cultures, specifically Egyptian and Babylonian-Chaldean lore. The essence of vampirism is found in absorbing the energy of Gods to allow the self to ascend and progress into something more powerful. With the foundation point of "power" the aim in such ancient religions is to extend conscious existence, or the essential self beyond the physical world.

The Black Order of the Dragon holds the theory that physical life is important, however death of the flesh is but a point of transformation in existence. Vampyre Black Adepts at early stages shift their way of thinking from the mortal view of society, essentially training the mind to grow stronger and more reliant upon the self.

The idea of offering "life" to the Gods in terms of blood is no recent concept. Practiced in ancient Egyptian times, from the XIth Dynasty, captives of the Pharaoh had their heads smashed and the statues of Gods "watered" or bathed in blood[3].

The idea of feeding and empowering the Gods was in no way limited to Egypt. The statue represents the God not as an Idol or the God "dwelling" in it; rather it goes beyond this in that the deific power would embody the statue with "power" of its attributes, thus with the offering of life-force (in the case of the statue, "blood") would increase the power in reference to those making the sacrifice.

The ancient association of ancient Egyptian and predynastic cannibalism is found in the idea that consuming flesh and blood will give you the "power" or insight which the victim possessed. This type of "energy" consumption is found among the "higher" intellectual tribes. The A-Zande and Niam-Niam are considered superior both mentally and physically to all others around them according to Professor Westermarck[4].

In Egypt, one record of a Pharaoh named Unas from the VIth Dynasty (Old Kingdom), demonstrates the balance between darkness and light as well as the desire to become greater, even after death. The dead king, who was given the symbolic crowns of Upper and Lower Egypt in life by Set and Horus, ascended as a mighty 'Sekhem' (Vital Power) to devour the Gods.

In consuming the Gods, the spirits and even the spirits of his mother and father, Unas absorbed their powers. This process is found in the practice of the Black Order of the Dragon, not as cannibalism but Predatory Spiritualism.

[3] Osiris The Egyptian Religion of Resurrection by E.A. Wallis Budge [4] Osiris and Cannibalism, Osiris and the Egyptian Resurrection by E.A. Wallis Budge

The psychological point of transformation is the continued practice of absorbing "spiritual" energy or "Ki" to grow more adept at something your desire. All Gods and Goddesses require this type of energy to expand their existence. From Prayers, being mental and spiritually willed "offerings" to the burnt offerings of animals or such add up to energy being given to the specific deity.

Black Adepts who practice vampyrism do not drink blood or kill for this energy; it is done in a ritualistic

and willed way magickially. This type of process defines the mind as being conditioned to perceive the world as a God, not someone who thinks as there is something “higher” than the self.

Utilizing physical blood in creating sigils or in magickial workings is something which is an individual practice. This type of sorcery is done where the Black Adept uses only his own blood, if a Female Black Adept her “moon” blood is best offered. If there is a couple performing this type of sorcery, it is equally better to utilize in servitor workings. Never would a Black Adept kill something else unless it was to be eaten, although the Black Order of the Dragon insists all Adepts follow their state, federal and local laws.

ASTRAL VAMPIRISM FROM THE MATERIAL BODY

Astral flight is a powerful state in vampiric development. The Black Adept spirit is centered in the element air, thus relating to the astral body itself.
One may practice vampirism in the following manner:

-Physical contact.
-Sight by intense focus.
-Ritual setting and visualizing target of vampirism.
-Dreaming or Nightmare practice by astral projection and dream control.

Draining energy is best done by the connection to sight. In a crowded room, a concert, a mall, a gathering point watch for those who exhibit a lot of charisma and energy – lock into their solar plexus with your eyes, watch then their breathing cycle. With your breathing, draw in and imagine their life essence draining into your being. As you grow adept at this practice, you will be able to do it in passing with little eye contact once the target is established.

PHYSICAL ENERGY VAMPYRISM

This type of vampyrism is the process which requires a discipline to practice, a feeding focus with those whom you come into contact with. This energy, once you have reached into their energy field, will flow into your own astral body with your breath. The very importance of practicing yoga and the discipline associated with it will teach you the points of bodily and mental control.

-Establishing contact – handshake, something handed to you, brushing up against individual draw in energy with both your nose and mouth and slowly visualizing the energy flowing into you.
-Once your lungs are filled, break contact and allow yourself to exhale slowly.
-You will feel a slight surge of energy. Control it. Enjoy the effects however remain diligent on keeping this energy within.

DRAWING IN ENERGY

When you establish a connection by physical contact, drawing energy in will become an unconscious process, practiced daily with numerous types of people. Here are a few simple steps of bringing order and willing your Prana to grow stronger in unison.
-Sit in a calm and comfortable position, palms touching knees. Keep your back straight and control your breathing.
-Focus on a single purpose; allow no other thoughts to enter your mind.
-Thinking of energy as a flowing current, with your mind begin with each breath visualizing energy

flowing through your body, much like your circulatory system. It is suggested that during this mode of practice that you visualize it and Will it to alter color to a burning red or yellow, representing the essence of the Black Flame. In Nocturnal or Sorcery workings, you may alter it to shadow and darkness accordingly.

SIGHT VAMPYRISM

Developing tendrils from the astral is depending upon the discipline, power and experience of the vampyre. Sight vampyrism is done so by envisioning a tendril extending from your own astral body to entering your chosen target. It is imperative to not harm anyone.

-Notice energy filled individual, choose target.
-With eyes, lock into solar plexus. Imagine serpents or tendrils from your body into their astral body. Practice continually until this process is second-nature and automatic.
-Watch and determine their breathing cycle (if time and circumstance permits), you will drain according to this.
-As they exhale, begin drawing in energy by breathing deeply through both your mouth and nose. Bring this breath constant until your lungs are filled. Imagine the tendrils are released and drawn back. Breathe slowly and control your bodily movements.

RITUAL VAMPYRISM

-Utilizing a mirror and visualizing your target, this may include photo but could be a drawing or name written on paper, depending on your ability and predilection. If you have something of your chosen, have it in the rite – hold it and focus upon it.

-Calling the Vampyric forces in terms of ritual focus – visualize forces coming to you, acting according to your Will.
-Imagine now your victim in the mirror. Send forth your astral shadow to them; imagine breaking into their astral body through the object and the mirror.
-Draw in 9 deep breaths from both your nostrils and mouth. Exhale slowly, controlling your bodily movements. Keep calm during ritual.
-You may conduct this several times and different days. You may notice by this process the focus individual will grow tired and sick. Use caution in ritual focused vampirism. Responsibility is of course the most important. People should never be harmed by any vampyric process.

ASTRAL PROJECTION VAMPYRISM

-Utilizing Ahrimanic Yoga[5] techniques gain complete and calm control of the body. This calm should be near perfect.
-Meditate on your chosen victim before sleeping. Visualize how you wish to drain their energy.
-Starting with your mind and face, visualize your astral body shape shifting into whatever form you desire. This may be a demonic form or a specific animal – this is your choice.
-Focus on a mirror or on the image, lie back on your bed and close your eyes. Each breath should be a focus on your astral body rising.
-Entering sleep, your dreams will be often intense and hungering – this is a prime indication of your subconscious being focused on your atavistic and vampyric desires.

-If you astral project without sleeping, control your movement and move in. Imagine the entire process; see it as clearly as if you were there. Belief is the key to any successful magical working. Drain and leave the victim sleeping.

VAMPYRISM AND NOCTURNAL FEEDING

The Black Adept who is preparing to feed must establish who will be fed from. Once this has been determined, the luciferian must practice a form of mediation to gain control of the body and further strengthen the subconscious desire to drain. At the point of sleep, your focus should be on the one you intend to visit. Remember, the goal is never to harm another – it is to drain enough energy to grow strong from without harming your subjects own astral energy. Balance and know your limitations.

VAMPYRE SIGILS Black Order of the Dragon

VARCOLACI Vampyric Gateway of Shadows

Known also as ‘Devilcosm’, ‘Varcolaci -Astwihad’, this is the primary sigil of the Black Order of the Dragon. The Varcolaci sigil represents the nightmare aspect of the living vampyre. This is the symbol of the dreaming mind and the nightside sorcery of the vampyre adept; the subconscious allowing the spirit-eye to rise up into the realm of the dream and haunt the spheres for blood current and essence of vitality.

The two skeletal figures are Undead Nosferatu, those who have left the physical flesh for the immortal ecstasy of the nightmare. This is why the sigil of the Immortal Undead also is called ‘Devilcosm’, ‘Varcolaci-Astwihad’ and other appropriate epithets.

This sigil has been focused on by Black Adepts for years and is considered the foremost sigil/symbol of Luciferian “Vampyres” or those who practice vampyrism from a left hand path perspective. The two Undead Nosferatu or Varcolaci hold the inverted pentagram. This represents the Eye of the Adversary, the very five pointed essence of the left hand path as a way to self-empowerment and liberation of the mind.

The actual pentagram is held by two skeletal figures are Undead Nosferatu, those who have left the physical flesh for the immortal ecstasy of the nightmare. The Inverted Pentagram is Eye of the Adversary, the very five pointed essence of the left hand path as a way to self-empowerment and liberation of the mind. The actual pentagram held by the undead Nosferatu/Varcolaci is a gateway for the Black Adept to actually pass through in astral projection or before sleeping

This symbol acts as a gateway for this type of communion with other vampyres and spirits. Even if you have subjective belief in a spiritual world, once you practice the psychological foundations points of vampyrism to then meditating on the sigil before sleeping you will have a similar experience.

SEKHEM-APEP BOTD Vampyre Sigil

The image of the Vampyre from the most obscure beginning of The Black Order of the Dragon, created by co-founded Karl NE in the 1990's. Apep is featured here in the form of a Cobra, a symbol of power in Ancient Egypt. Apep is rising in attack pose, symbolizing the mastery of the Will and the Predatory Nature of the Vampyre. The wings represent the majesty of the night sky and the power of the dream, the Serpent is entwined around the inverted pentagram, the "V" representing "Vampyre" from the early Black Order of the Dragon covens in Indiana, Houston, Los Angeles and Sweden in the earliest beginnings of the guild. This Apep-Vampyre Sigil, along with the Varcolaci Sigil is utilized as gateways to the vampyre current.

THE VAMPYRE CADUCEUS

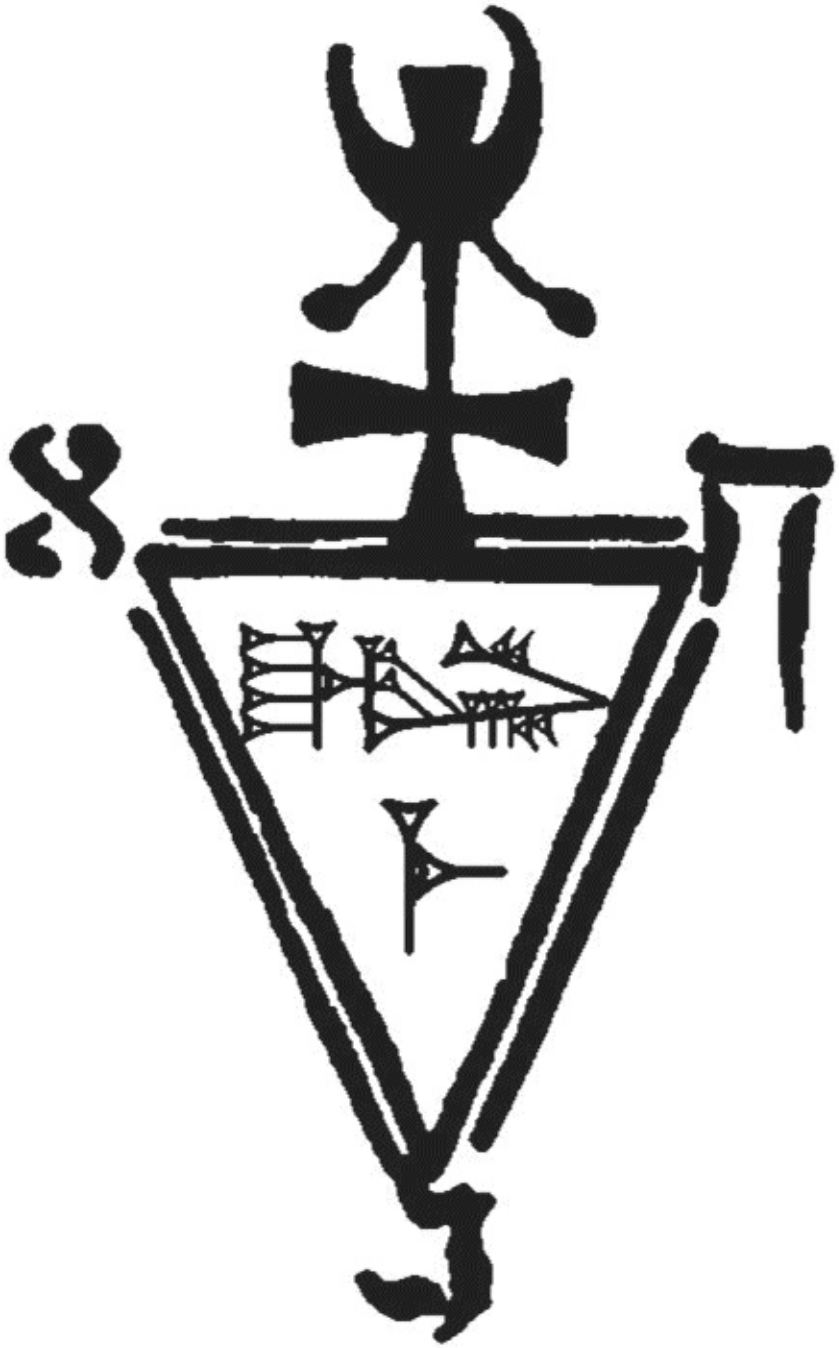
This is not only a symbol of the nightside ‘mirror’ of the Vampyre Adept mastering the dreaming plane; becoming an astral vampyre cloaked in ‘darkness’ made manifest. The Caduceus as explained in ‘Maskim Hul – Babylonian Magick’ and ‘The Bible of the Adversary’ presents the foundation of the work of the ‘Azhi Dahaka’, the vampyric state of mastery of dreams/nightmares and the methods of draining Qi.

This Caduceus represents the Mastery in which the Vampyre may seize form of the dreamlike state, separating with minimal attachment to the physical body for varying periods of time. The Vampyre is continually structuring and affirming the individuality of the consciousness and ego in the nocturnal state of astral projection and feeding.

While traditional Luciferian Magick teaches the methods of developing and tapping into the power in a mutual sense between the Daemon and Ego-Consciousness; balancing one with the other the Vampyre Caduceus presents a darker journey for the select few who may perceive and have the courage to press forward.

The Vampyre Caduceus represents a path to bringing in union over the course of life the Daemon and EgoConsciousness by astral feeding, flying the darkness and leaving the physical body in the dream state. This is best known as the concept of the “Dark Immortal” and Risen Gods of those Vampire Priests.

VAMPYRIC SIGIL OF LAMASTU OF THE NIGHT



The Vampyric Sigil of Night Spirits is a type of talismanic gateway into the realm of dream, astral projection and vampyric feeding. While the BOTD has utilized variations of the arcane meaning of this sigil, the center holds the essence of the work of the Black Moon and Spirits of the Wind. There are variations of the basic structure of this sigil, depending upon type of vampyric ritual and intent.

Lamastu, known as a goddess who is identified with the later Lilith, is the devouring rebel goddess who is presented in “Maskim Hul” and associated works. The Lilith spirits of wind and night are the cultus of demonic vampyre-spirits which command the winds in which they travel upon during the hours of darkness.

THE LAMEN OF THE TYPHONIAN VAMPYRE CULTUS

The Lamen of the Typhonian Vampyre Cultus has been in use since the late 1990's, beginning with the Characith Lunar Lodge in Indianapolis, Indiana. The Thelemic Lamen (derived from the Martinist Lamen) provided the appropriate model for the development of the Typhonian Nightside version as developed from the design by Pete Smith and published by Stephen Sennitt in "The NOX Anthology"[6].

The evolution and adaptation from the aforementioned Lamen is that the Typhonian Vampyric Lamen above declares the intent of the vampyre-shadow drinking from the cup, rather than offering blood into it. The symbolism is revealed as the following:

The triangle of the Eye of Set as the sender of the lightning bolt of inspiration and initiation, the descending

[6] Dark Doctrines – The Nox Anthology (Special Edition), Ed. Stephen Sennitt, New World Publishing

Vampyre in the astral-shadow of the bat to drink from the Chalice of Blood, being the Life Force and vital spiritual awakening by the Varcolac Sabbat; the symbol of Saturn at the base of the three points (representing the Dark Triple Goddess Hecate) is symbolic of death and transformation into the cultus of the Immortal Undead Gods.

VAMPIRE BAT

The nightside Vampire Bat symbolizes the predator at dusk, seeking the survival-dependent blood; the essence of all life and this energy is used to awaken us symbolically from the coffin in this life and the next (the mundane and dreaming world).

The Vampire Bat is a form often visualized by Black Adepts before dream-workings. Simply put, visualizing the self becoming a large hybrid form of vampire shade and bat will allow the senses of the imagination gain a different perception of what the Adept may do in the dream.

In the Black Order of the Dragon's workings with Kenneth Grant's development of The Tunnels of Set[7], lycanthropy and shape shifting in a dream aspect is essential to initiation. The purpose of this type of exploration is the exploration of the subconscious and hidden nature of the self, in addition to reawakening dormant aspects of the Black Adept.

[7] Nightside of Eden

This type of formula and expression in symbol is identical to Austin Osman Spare's formula of Atavistic Resurgence[8] wherein later illustrations show bestial and vampiric entities taking form from dreams. The Black Adepts of the BOTD created a symbol of the process of nightside hunger as the Eye of Set sending forth the lightning bolt to ignite the black flame, the vampire bat descending and tasting the sacrament of Lilith and the Cup of Babalon, the blood current which is the life.

[8] Images of Oracles of Austin Osman Spare, Kenneth Grant, The Book of Pleasure, Austin Osman Spare

BLACK DRAGON SIGIL OF NACHTTOTER

The Dragon of Darkness, called ‘Khaos Drakon’ (Greek = Chaos Dragon) displayed in a seal with an “N” demonstrates the primordial essence of the dragon Tiamat, the red or black dragon depending on interpretation. The dragon represents the subconscious power of the spiritual predator, wherein the flesh is stripped away the essence of the dragon remains.

The “N” is for Nachttoter, relating to the coven of vampire adepts from which the author originated and was utilized in cultic practice as early as 1995. While I utilized this sigil is various musical creations, they were always associated with the vampyre current within sonic dark ambient and ritualistic recordings. The aim of this was to provide a sonic gateway via frequencies and tones, including the

creation of Binaural Beats and PHI Brainwaves.

The Vampyre Black Adept of the BOTD focuses on this archetype as a symbol of self-transformation. As Tiamat manifests in mythology as a fierce composite of a lion, serpent, dragon with the claws of a tiger she manifests in the center of chaos. Tiamat also appears as a serpent in other Babylonian tales, much the like Egyptian Apep.

The Zoroastrian Ahriman, King of the World and Prince of Darkness, takes the form of a serpent to enter the earth, swallowing the sky in his battle against Ahura Mazda. This type of symbolism demonstrates the symbolism of chaos and the outer darkness. From an initiatory perspective, Ahriman is a center of invocation along with Tiamat in the BOTD.

SIGIL OF THE WEREWOLF

The werewolf sigil is composed of dual wolf shadows crowned by the ‘horned’ crescent moon; symbolic of the predatory nature of Ancient Near Eastern goddesses Ishtar and Anat. The werewolf is carnal desire, predatory instinct and raw primordial power manifest as shape-shifting via dreams.

The wolf has since ancient times provided a powerful archetype for the predator and beast of darkness; even at times unjustly. The wolf was created according to Zoroastrian mythology by Ahriman, the Adversary and Lord of Darkness. *“he, the Evil Spirit, would have produced the winged wolf who, in thy astral body, would not have allowed the creatures to live."*[9]

Wolves and the Beasts of Ahriman were empowered by darkness and subject to the Daevas and Yatukih

sorcerers who were “stalking in great secrecy” against the Zoroastrian Magi.

[9] The Greater Bundahishin

“ The passions of the Devs, wolves, and Khrafastras will not be turned away from warring with mankind and from doing harm to the people of Ohrmazd; hence, (we) must keep aloof from them (i. e. the passions).”[10]

The connection of the wolf and the vampyre are intertwined as the vampyre is able to take the form of wolf. In Zoroastrian mythology, wolves as being the offspring of Ahriman could be forms which Yatukih Sorcerers may take the forms of, at least astrally. *“The dark mino is of a deadly nature and miserable sinful kind; it is, therefore, not fit to reach life-possessing man to hold relations (with him). In like manner, whoever is born in this world is unfitted by his original nature to mingle with it (the dark mino); but that (mingling) happens through perverted nature. Again, men, in various ways turn themselves into the semblance of the dev-kind, and take the shape of wolves and other Khrafastras.”*[11]

The “dark mino” is from “Akoman, Akemanah” or the ‘dark mind’ which is the initiated sorcerer or Ahrimanic witch of old lore. In the Dark Ages and Medieval times, those sorcerers who made a pact with Satan could sometimes assume the form of a wolf as well. Vampyre covens such as The Black Order of the Dragon consider the archetype of the werewolf as a symbol of Therionick or atavistic sorcery, the very practice of controlling inner desire.

The wolf and associative forms represent the primal atavism of our inner and dark desires. Such may be brought forth with the formula of atavistic resurgence as defined by Austin Osman Spare[12]. Entering into the darkness of the subconscious is explored through avenues such as the Qlippoth, entering the nightside of the tree of da’ath or death and through the Tree itself exploring the various forms of desire. Qlippothic Magick is considered quite dangerous by many; however an experienced Black Adept may drain and absorb the energies contained therein.

[10] The Denkart, Book 3.
[11] The Denkart, Book 3
[12] The Book of Pleasure

Adopting the wolf-skins in ritual workings will allow the Black Adept to mentally transform to the primal desire. Achieving communion with the primal foundation of our being is essential to growing in mental and magickial power. The archetype of the werewolf has long been a source of inspired terror and the inner gathering of strength. The Dacians (tribes of the Carpathians who were a part of the Thracian tribes) had brotherhoods of Daoi who were known as wolf-warriors. The Hirpi Sorani, also a small cult whose name means “the Wolves of Sora” whose initiations involved walking over hot-coals.

The Daoi, Dacian wolf-warriors had initiations which continued the ancient Haomavarga of the Scythians and included tattooing, wearing wolf-pelts and rituals to channel the violent spirit and increase their strength in battle. Over the plains the wolf is the patron spirit of war; a ruthless, cunning and cautious hunter who utilizes the whole of the pack to survive against its’ prey. In so many cultures of the ancients: Indo-Europeans, Indo-Aryans, Graeco-Roman and many others embrace the predatory spirit of the wolf.

The Vedic India deity Rudra[13] was a prime example of the predatory spirit which has a balance between the cycle of creation and destruction. Rudra, leading his warband of eleven long-haired Rudriyas and two

wolves, Bhava and Sarva[14] was predatory and unpredictable. Warrior-brotherhoods known as mairyo were youths were identified with the Ahrimanian spirit, wearing wolf skins and entering a ritual-frenzy before raiding and battle. The Bronze Age Hittites, an Indo-European kingdom in Asia Minor or Anatolia, respected the wolf as a symbol of strength, cunning and wisdom as well.

The Nordic Loki, the great Adversary and trickster fathered a son named Fenrir, a ravening wolf whose form was such as he had much desire for destroying, or consuming life. Fenrir is a needed cosmic force as his destruction and chaos brings about change and creation. In the North there were warriors called Eigi Einhamir, they were "not of one skin" and were ferocious in battle, wearing the skins of bears and wolves. This type of primal magick is a continual transformative state in which the individual becomes a mental mirror of this inner hunger.

[13] Drauga – Ahrimanian Yatuk Dinoih, Succubus Productions 2014 [14] Ancient Germanic Warriors, Michael P. Speidel, Routledge

"Jeg signer min giord wnder Guds drotnings soel. Mindword er I wetten, min siel er I himmerig.[15]" This specific chant was said to be recited over a wolfgirdle in Scandinavian folklore.

[15] From “Der Kaltmacher” by Nachzehrer

Dead Faces by Karl N.E.

PART TWO
FLYING THE DARKNESS
ASTRAL PROJECTION & DREAM CONTROL

Vampyrism is a practice utilizing art and science in unity with the tools of sorcery; all is 'energized' within the magickial current. In the Black Order of the Dragon, the paradigm of the Vampyre is that our existence is connected with the following levels of perception.

The World of Flesh (Physical World)
The Astral Plane (Think of it as 'above' our material world)

The Spiritual Sphere (The realm of the Daemon, the Divine Consciousness or True Will of the Vampyre, sphere of energies which affect our physical world; i.e. Deific Masks or Spirits which are conscious and immortal)

While this model is structured around the understanding of Neo-Platonist teachings, the aspect different is that Vampyres recognize there is no "pure" Nous or all-loving "God", interested in our daily lives. While Vampyres do not recognize "intelligent design", we understand and recognize there is energy and spiritual powers connected to our physical existence.

THE WORLD OF FLESH

The physical world is what we see and experience in our daily lives. The use of reason and the application of knowledge reveal the path towards greatness (or mediocrity) with allowing our weakness to slowly stop us on our path. Think about mistakes you or another makes over and over again; there is always a 'thinking' factor involved, either the mistrust of instinct or the weak surrender of the passing moment.

Be sure, how you approach the world of flesh based on the paradigm of thought, the way you look at the world, how you shape the thoughts of others around you with the words you speak and the actions you take lay the path for your next day. Knowing this, life can be a beautiful thing.

"I am the only god that is" can be understood as a sober fact. With the aforementioned approach to your life, only YOU can be accountable for your experience in it. Barring accidents or misfortune, you have a strong chance of continually reaching towards your goals.

THE ASTRAL PLANE

The astral plane may be perceived as a world "above" our world. This realm of aerial energy is the plane of the imagination, spirits and demons including dreaming forms of the sleeping. Astral energy is shapeable by the Black Adept who is able to imagine it and shape it. The very spirit of nature and elements are made manifest also in the astral plane. Elements and symbolism is paramount in the astral plane, the astral body is illuminated from the mind and body of the Black Adept and is often a direct mirror of it.

The advanced Vampyre may assume various forms and have varying degrees of density or inner-light.

Flying the Darkness is performed here as a method of mastery and exploring the shadow. It may be considered that the astral plane may hold gateways into the plane of Undead Night-Flying Ghosts and trance-flying spirits of sorcerers and vampyric adepts.

THE SPIRIT REALM

The Spirit Realm is perceived as the plane of mastery; the Vampyre via ritual focus and self-determination guides and controls the powers which manifest the “Deific Masks” which slowly shape the world of flesh based on our desires. While the Vampyre should avoid discussing openly the realm of spirit to the profane, considering that the subjective experience is not proof of it’s’ existence.

ASTRAL TERRAIN

The nocturnal, psychic astral plane of the vampyre is a fogenshrouded dreamscape of what would be a haunting and terrifying place for the profane. The astral dreamscape of the vampyre is one found in the myths associated with the vampyre; burial-grounds, dark forests, tombs, ruins, abandoned dwellings and foggy paths which exist in our deepest unconscious.

The lights which fill this terrain are the phosphorescence and phantom-like flame which is directly associated with the Black Flame made bright by the vampyric spiritual transformation itself. This is the nightside astral realm of the vampyre and where we haunt in the hours of sleep and dream. The ancient Norse tribes had legends of ghostly lights known as 'Barrow-fires' which hovered over the mounds of the dead. These blue fires were known also in Romania as a place which treasures were kept.
Inspiration for accessing this astral plane of mortalhorrors is found in myths, legends and traveling to like-places existing in the physical world. Take time to construct your mental terrain by traveling and taking in those places which inspire your vampyric passions and stir your longing for the nightside realm of shadows and predatory darkness.

This astral terrain should be mapped out to some extent in your mind and meditated upon prior to astral workings and dream-journeying. The abode in which you create should be likened to your fantasies which inspire your vampyric passions. The center of this astral abode should contain your Throne which is the place of tomb and the sorcerers' seat of power; none may touch or see this deep place of the mind.

The Crossroads are the entrance to this astral realm and is a place for power between the living and undead worlds you build your gateway into. Keep this a mind-castle of dark chambers and haunted corridors' which only you have the key for. The luminescent phosphorescence of the vampyric ghostfire will illuminate your astral terrain as your power and wisdom grows in nightside workings and dreamlike experiences. Your mastery of the daylight, rational world will bring energy and power to your nocturnal one so it is wise to recognize the patterns and balance between both early on.

The vampyre will utilize the techniques of the shaman; entering spirit-worlds by inducing out-of-body experiences. You may enter this realm by drumming and meditation techniques where the spirit may be made strong to enter and create this phantom realm.

The Varcolaci are the center of this cultus of those of the Black Order of the Dragon; the varcolaci originate from the element of air, by a thread connected to the body of the vampyre. The Varcolaci attack heavenly bodies and drink blood from the moon; this myth is mirrored in the reality of the vampyre adept who has mastered this realm of sorcery.

VAMPYRIC PROJECTION
Summoning the Witch-Light

1. In a standing position, place your feet together and assume a straight posture and let your arms be neatly at your side. Observe Egyptian statues and art for an excellent example.

2. Visualize a ghostly pale or blue brilliant light directly above your head.

3. On an in-breath, visualize a tendril of this witch light drawn down from your crown center to your breast or heart; this center should be a blazing black and blue fiery center.

4. Now exhale and visualize this tendril of blue and black fire descend from your heart center to your feet.
5. Breathe in; visualize a fiery flash of black light rise from your feet upward slightly less bright than the descending witch light.

6. Breathing out, this fiery witch light remains constant and fills your entire form, expanding outward and you breathe in and out with slow pulses of breathe.

The Vampyric Shadow

The Vampyric Shadow is a projected shadow which is created from your astral body and sent forth while connected by a thread or tendril of your witch light center. This shadow may bring you impulses and visions of the astral plane while still being directly associated with your astral power. This technique is best performed during the waxing cycle, thus perform during the period from the new moon (black moon) to the full moon.

Summoning and Sending Forth the Vampyric Shadow

1. Perform the Summoning of the Witch-Light
2. From your upper body, center the Witch-Light into a sphere of blackened fire extending about 7 to 8 feet from your body.

3. The sphere once it reaches the proper distance may be expanded and via a cloud of shadow shape into a physical form
– be it theriomorphic (a type of vampyric beast) or even as a hooded black figure as an extension of your spirit.

4. Once this figure has been formed according to your desire, command it to go forth to your chosen place or to a specific one you wish to feed from. This command should be simple and one sentence so that there is no confusion as to your goal. Visualize this journey and breathe in and feed from the astral until completion. This process should not extend beyond one hour for you may fall asleep without completing the act.

5. Return your extended astral form back the way in which it came after the feeding contact, directed and commanded by your seizing and drawing in of the astral. The Vampyre Shadow will release the one you are feeding from and with careful breaths be drawn back to you body.

Vampyric Shadow by Kitti Solymosi

ASTRAL PROJECTION

Flying the Darkness is the discipline of being able to send forth your astral body and consciousness without moving the physical body. Willed astral projection is varied to individual on how easy or difficult it may be. Some have an ability which comes naturally; others must build up the discipline and some project in sleep without even trying.

The following simple steps will guide the vampyre towards projection on different levels of ability. If you try and fail, keep trying and focus on the simplicity of the steps. Remember, simple intent and the imagination to activate those desires into experience is key towards successful initiation.

1. Prepare yourself and chamber without disruption from the outside, including animals who may seek attention during this process.

2. Perform “Summoning of the Witch Light”.
3. State your intent simply with something similar to, “It is my will to go forth upon the astral plane”.

4. Be aware of your aura, you may focus on the light (which may be naturally as a bright illumination) and you may seek to focus and slowly change this light towards a blood red of that of the black and blue fire.

5. Focus now and gather shadow and darkness to be as a cloak around your projecting astral body; adepts may change this appearance based on experience and discipline. Move this dark body outward with each breath until it is above you, connected by an astral cord or tendril.

6. Transfer with a slow, steady breath you consciousness into this projected body of darkness or light.

8. Feeling that you have ascended out of your physical body, move away from it. Flying the darkness may bring a feeling of being in water, where movements are flowing and ethereal to some extent.

Now that you can achieve the basic steps here, continue at different periods in this practice until it becomes a very strong experience in which you control the process almost unconsciously. You will want to then shape the body of darkness and light according to purpose. Shape your shadow and light body into a theriomorphic form, a different appearance and clothed according to your desire. If you are feeding, assume the proper form in which to do this.

Mastering the Astral

1. Conscious Awareness of the astral state will now be a discipline to attain mastery over after the basic steps have been mastered. Prepare yourself and your chamber.

2. Perform “Summoning of the Witch Light”.
3. State your intent simply with something similar to, “It is my will to go forth upon the astral plane”.

4. Be aware of your aura, you may focus on the light (which may be naturally as a bright illumination) and you may seek to focus and slowly change this light towards a blood red of that of the black and blue fire.

5. Establish a consistent state of awareness as to your being and what you are doing at that time.

6. Transfer now your consciousness into the shadow body and open your minds' eye in this shadow form. Look at your physical body before you and observe your basic surroundings from this changed perspective. This will be both wonderful and shocking, however, stay focused as to what you are seeking to accomplish.

Flying the Darkness as a Spirit of the Air

1. Prepare yourself and chamber without disruption from the outside, including animals who may seek attention during this process.

2. Perform "Summoning of the Witch Light".
3. State your intent simply with something similar to, "It is my will to go forth upon the astral plane and seek (name intent)".

4. Transfer your consciousness after summoning your shadow body and look upon your surroundings.
5. With your vampyre form, slowly fly upward beyond the physical area and enter the air of night; the physical world is but a shadow of this pulsing astral plane. It may appear as a foggy, ghost-like realm in which voices and fleeting shadows dance around you. Do not fear it, embrace it and you will feel at times your shadow and light body pulsing with power. Go forth and seek the chosen individual you wish to feed from or commune with.

6. You may meet what you believe may be conscious beings on the astral plane. Do not accept all at face value as it may just be your own fantasy and if it is a consciousness outside yourself; do not believe what they tell you as this leads to delusion. Maintain your intent and go forth. You may seek them at a later time based on your desire.

7. Once you reach the location of the sleeping person you wish to feed from, be confident that there are no spells to keep you from them. If you see an astral circle around them, allowing the intent to impact you then you will be restrained. Definitions and names mean everything; don't let your own mind restrain you.

8. Feed now by breathing in upon your chosen one, with each breath bringing in the life force. Release and return after a few moments, not allowing the astral cords to remain connected.

9. Fly back to your body and with breathing in, enter your physical body.

PART THREE
RITUALS OF THE NOSFERATU

The Black Order of the Dragon is a guild of living vampyres who consciously inspire the inner accumulation of wisdom and power, utilizing tools of both Luciferian rationalistic manipulation of the physical world and the nightside ceremonial practice; full intent of controlling and devouring energy. The following rituals and arcane symbolism has dual meaning which is first applied in the meditative, magickal and astral nightside practices and then manifest in the daily world we all interact in.

OPENING THE GATE OF VARCOLAC *The Black Mirror Ritual of the Gateway*

The black mirror may be small or large, depending on size of chamber and the choice of the Vampyre. If you obtain a black mirror without a frame, the round mirror may be place upon the altar which should be situated on the west wall when feasible; a simple stand may hold the black mirror up.

If you have a black mirror with a frame, using a burner, inscribe words of power based on your experience and knowledge derived from experience with “Akhkharu – Vampyre Magick” and this work. The mirror is an astral gateway for the Undead and spirit realm and a direct opening into the shadows. You may stand or sit in this chamber and have very little light; a single black candle will suffice.

“Summoning the Witch -Light” should be performed, focusing the body, mind and spirit. Once this has been performed, sit comfortable before the altar and mirror. The chalice should be upon the altar filled with suitable liquid such as red wine, water or what you deem appropriate.

The Summoning of the Mesopotamian goddesses, gods and demons of darkness, war and vampirism are constructed from authentic Sumerian, Babylonian, Assyrian and northern Mesopotamian ritual texts, invocations and other such records. Lamastu is the goddess who is the prototype of Lilith and thus the powers of the predatory spirit. Nergal is a violent, powerful underworld god who has vampiric traits as well. Pazuzu is invoked here as a balanced demon-lord who has the power to protect and destroy.

I. Summoning the Four Winds and Undead Gods of Darkness

Ring the Bell once facing each quarter, beginning with the west. Pick up the athame or sword.
Facing the West, focus upon the Sigil of Varcolaci and the Black Mirror:

I call upon the powers of darkness, those Spirits of the Undead, gods and goddesses of the talon and cruel fang; predators and hunters of the shadows who haunt the winds of night. Hear me, Dimme, Lamastu, Lilitu, Ardat Lili, Lilu, Udug Hul; most ancient powers who have haunted the winds and desert lands of Babylon and Assyria, come forth!
In the West, Utu has shone forth for you, Nergal, Lord of the awe-inspiring dais; Nergal, Lord of the Black Sun who has the power to carry off and return.

(Facing the South)

In the South, Pazuzu, mighty lord of winds and illustrious god who has the power to protect and destroy; King of WindDemons and Night-Spirits, come forth and join me in this place.

(Facing the East)

In the East, Nergal, you are imbued with a terrible, illuminating radiance; Nergal, your praise and renown are such as to unleash awe and terror!

I invoke you, Nergal, warrior with head held high, respected lord, Black Sun who rises up; Nergal, angry sea, inspiring fearsome terror; Nergal, dragon covered in gore, drinking the blood of living creatures, hear me!

(Facing the North)

Lilitu, Lamastu of the Night, Goddess and Demoness who is the Undead Spirit who is neither ruled nor commanded by the gods, I summon thee to this place without harm nor attack, for I am as your child; reborn in the darkness and strong with the inner fire of terrible radiance!

I call to Kingu, great mind of war and the predatory spirit; whose horns confirm thy immortal mastery of this world of flesh, your blood flows in my veins, hear me!

I invoke Tiamat, dragon and primordial mother who fills the veins of her powers of chaos with venom and Melammu; let me bathe in the chaos-absu of the Undead!

II. Sacrifice and the Venom of Vampyric Blood

Hail to you, wind-spirits and gods of the night; Lamastu, demoness who lies in wait for her victims like the wolf, who may smell the scent of her victims and may hunt them on the trail into their abode, accept my offering of life force which I have gathered from my prey!

(Exhale deeply three times towards the Black Mirror and Varcolaci Sigil)
Let me be filled with the power and vital life of your essence, Gods of the Undead.
(Inhale three times deeply, drawing in life force)
Let my essence be made terrible, filled with the venom of Tiamat.
(Hold up the chalice, recite and drink deeply)
I drink and am awakened, I honor you powers of the wolf and dragon.

III. The Astral Gateway

(Sit now and with stillness focus on the Black Mirror. Do not desire to see something so much that expectation will cancel out your desire; focus on a simple goal of your working.

This is the moment of communion with the Undead powers to compel and with a strong will and complete belief, shape and expand your astral powers and shadow. Recite now the following while visualizing the act with each word. You must completely believe and without doubt imagine this act as it is literally happening according to your will.)

Lamastu, I command my astral shadow to shape and gaining the knowledge of your powers, enter the dominion of your guidance as a child of the wolf and dragon. So I command thus:

When you dwelt in the heavens, Ea taught the way of feeding among the prey; bring me your sons, that I

may suckle them, your daughters, that I may nurse them. My shadow shall go as the wind through their doors and windows, being as shadow and dream-bringing into sweet slumber. I shall feed from them and grow strong.

I shall spread out my arms, for they are as a net, my grip means death to those I so command; I seize the prey to drink deep. My hands are long, seven fingers for my seven-fold grasp; cruel and sharp nails and I have the head of a black wolf or strong lion with fierce teeth, my face is that of an Anzu, spotted gray and phantom-like skin, winged if I desire.

Bestow to me the power of your eye, Lamastu, that my evil eye shall move among the dwelling and bring to me vitality of the sleeping.

I enter the home moving as a wind through the front door. I grasp their belly and my tendrils enter the astral body. I grasp them seven times. I drink deep the life force and leave as a ghost into the winds of night.

I honor you, Lamastu of the Night, She who Strangles the Lamb. So it is done!

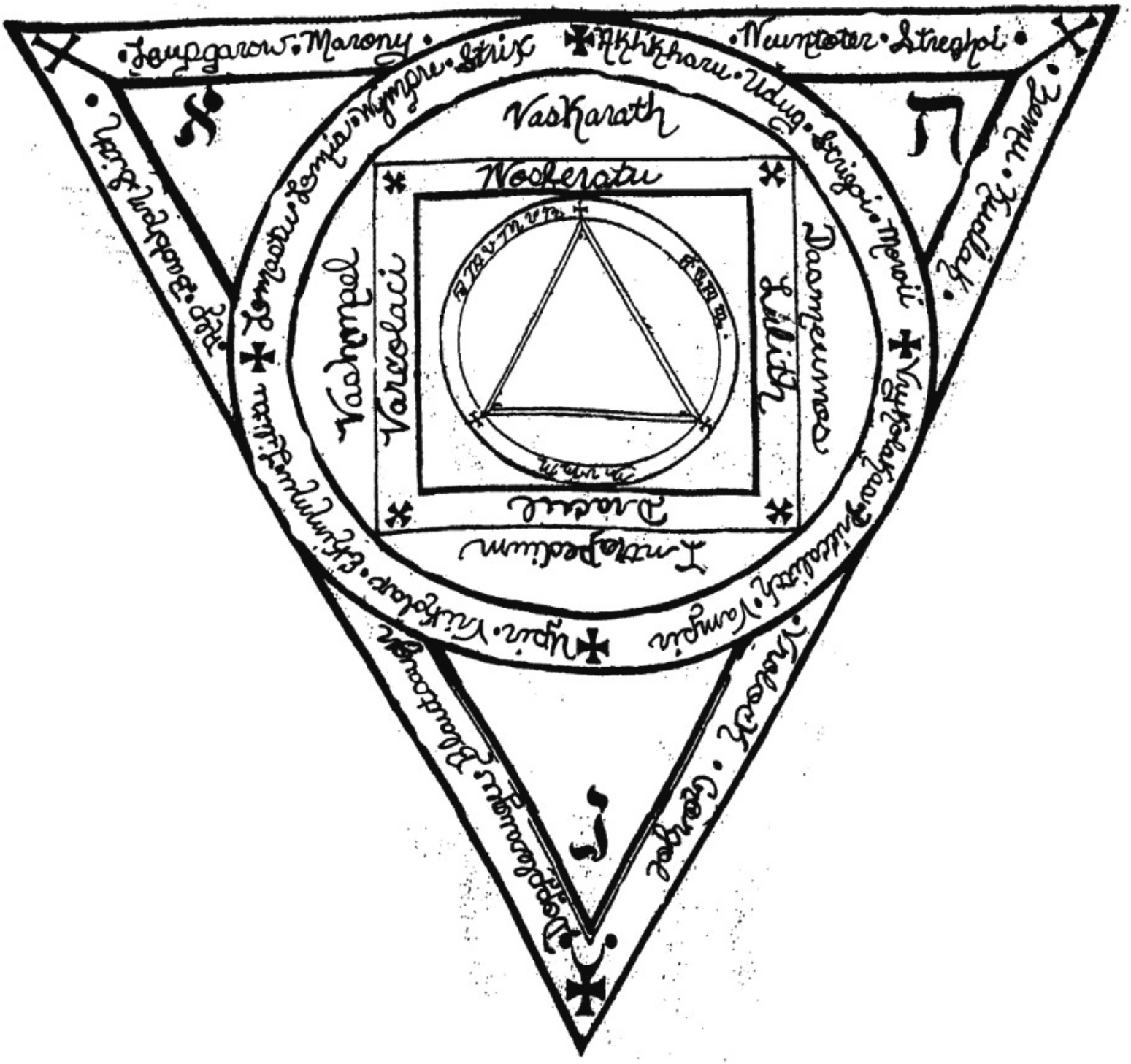
RITE OF THE AKHKHARU

Ritual of the Vampyric Undead

The Adept may use the Akhkharu Triangle of the Undead as a literal, standing triangle or more appropriately as an altar image to focus upon as a means of astral projection. The ritual is one which should be performed during the night of the dark (new) or full moon(s). The Dark Moon rite is one of awakening of the predatory shadow of the astral; the Full Moon rite is of aligning the astral with the physical body of the Vampyre.

The Adept should decorate the ritual chamber with a center focus on the Triangle of the Akhkharu; encircled in layers with the Names of Power or the Undead. This symbol has appeared in various forms and has origins with Blood Moon Asuar from the BOTD in the mid-nineties. The current representation is evolved from the BOTD. The term ‘undead’ here is symbolic of the predatory transformation and astral awakening of the Vampyre Adept with the balanced predatory state.

The altar should have the center image of the Akhkharu Triangle with a red and black candle on each side. The chalice should be filled with red wine or suitable liquid. The sword of athame should be one consecrated to the Vampyric Mysteries and the Varcolaci Sigil should be present. A Black Mirror should be on the wall above the altar as a gateway to the Vampyric Powers. A bell should be present as well. The participant should be robed in black.



AKHKHARU RITE OF THE UNDEAD

(Ring Bell Nine Times and then take the Athame or Sword in hand)
Hail, powers of night and gods of predators and hunters of old!

I invoke the powers of darkness to come forth and witness my sacred rites of transformation; I seek death and to be awakened as one of the undead. I call to the nocturnal majesty of the winds of night and the cruel talons upon them. Hear me and come forth!

I. Calling the Four Gates of Power

(Face the West)

VASHMAEL – I open the gates of twilight and the evening star when the sun enters the underworld and the spirit leaves the flesh. Let the path to the Black Sun awaken my body-mindspirit unto the sacred path of Vampyre.

(Face the South)

ENTRAPEDUIM – I open the gates of the Black Sun and the power of the Black Flame; let it be embodied with the essence of the spirit that the two shall join in union of one.

(Face the East)

DASMEUMOS – I open the gates of the dawn heralded by the morning star, that I shall ascend as a bringer of light which may cloak the darkness in my hours of waking and going forth into the world of flesh.

(Face the North)

VASKARATH – I open the gates of the earth and the lands of the north; let my spirit and daimon be in union with my fleshly mind and body. I arise from the sleep of nine nights' and from the corrupted soil of the cemetery and tomb I rise in hunger and thirst for life. Let my total will be done!

II. Summoning the Lilu-Spirits

I summon thee, O Wind and Night Vampyres from the most ancient of times to the present; come forth from your shadowrealm beyond the gateway of the Black Mirror before me! This temple is sacred to the Undead and I seek to die and be reborn!

Accept this sacrifice, O Immortal Undead!
(Exhale three deep breathes, offering an amount of Life Force to the Vampyres of old.)
Behold the Heralds of the Black Dragon, the haunters of the shadow and night! Let me drink of the blood of the Undead! (Focusing on the Black Mirror, draw in with three deep breathes the astral Life Force from the mirror, taking now the chalice)

This is the Blood of the Dark Immortals, the very essence of life mixed with the dust of death; the Blood of the Black Dragon! Lilith, Lamastu and the spirits of the wind, Hail bringers of gifts! I drink now the life of the dark gods and may I be awakened in body and spirit through the gates of the Undead!

(Drink deeply from chalice)

III. Death

I will die now in this flesh and my spirit shall be joined in the circle of Varcolaci!

(Visualize now your carnal body as decaying into a pit of darkness at a rapid pace, your spirit stripped of a body and naked in the essence of who you are.)

IV. Awakening in Resurrection

I have drunk from the cup of Undeath and of the lust of Lilith and hunger of Lamastu, let my spirit be reborn as Vampyre and my flesh are given vital life to be as my vessel upon this earth. Let my shadow form be shaped to my desire; that in hunting I may be terrible and in rest be calming.

V. Invoking the Names of Power

I call now and command the Undead powers, with each summoned my transformation shall be increased. I summon into my flesh and spirit the Undead, which we shall be as one and all of the infernal host as a part of me.
Hear the Names!

Doppelsauger, Blautsauger, Alp, Baobhan Sith, Loup Garou, Murony, Neuntoter, Streghoi, Zmeu, Kudlak, Vrolock, Gorgol, Lamastu, Lamia, Wympyre, Strix, Akhkharu, Udug, Strigoi, Moroii, Vrykolakas, Priccalitch, Vampir, Upia, Vrikolax, Ekimmu, Lilith.

To the Undead Gods of the Quarters:
Varcolaci, Dracul, Lilith, Nosferatu!
To the Vampyre powers of the Four Undead Gods:

Nachzehrer, Murony, Vesvacapier, Remondus, Varcolaci, Draugr, Desmodeus,Gyllo, Empusa, Nachttoter!

Tiamat, let your blood run in my veins!
Kingu, let your fiery hunger for life be mine!
Ave Calix Sanguinis!

In this sacred circle, let our total will be done! I shall always honor the Dark Immortal Undead and go forth as a predator in this world! So it shall be!

(Ring Bell Nine Times)
Exit the Ritual Chamber

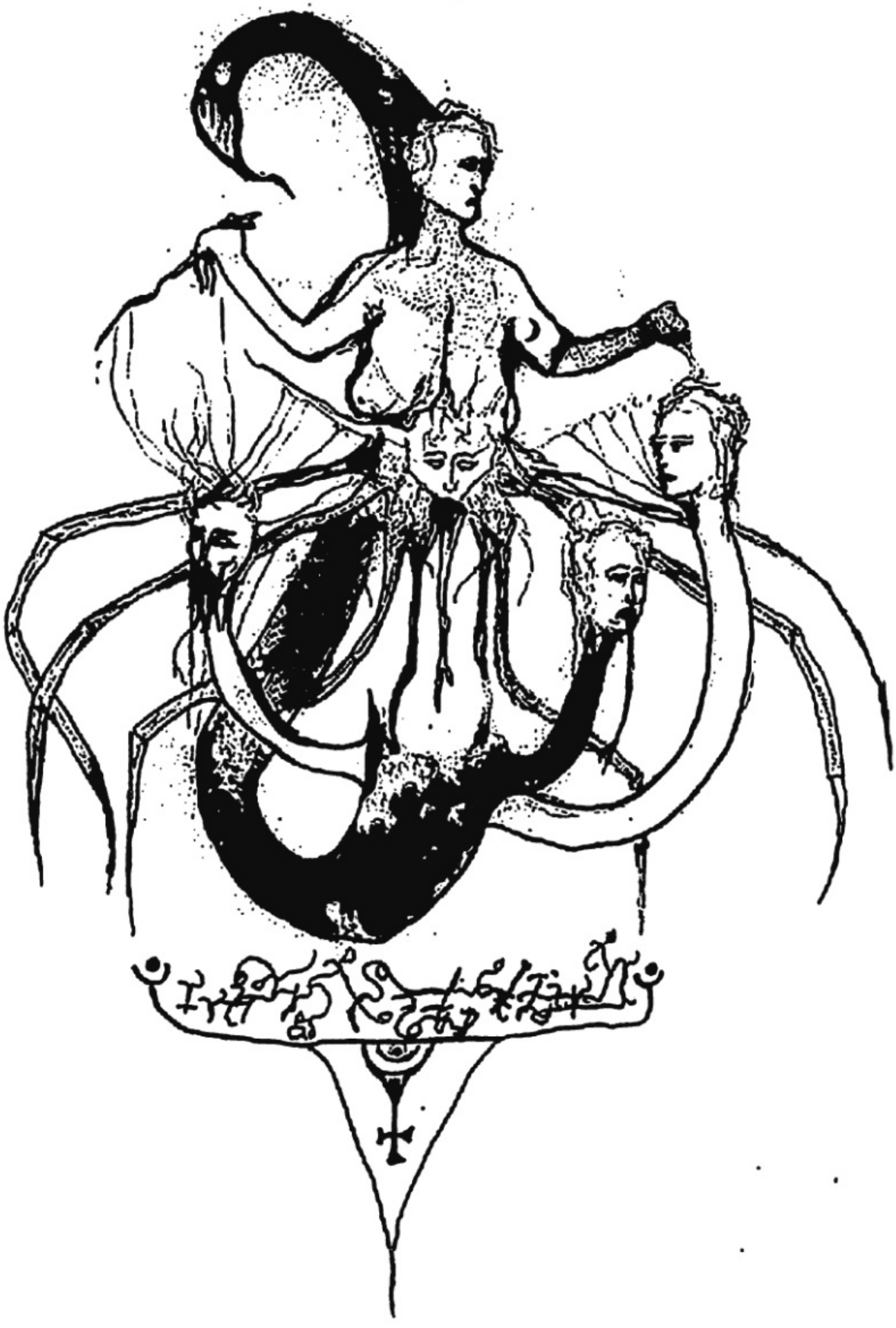
CHORONZONIC DAATHIAN RITE

Upon the Altar, an image of the human-sized manifestation of Chroronzon the Daathian Spider, a Vampyric Devouring God is focused upon when invoking. A half human form blended with the Evarcha Culicivora, known as the Vampire Spider, emerges from the abyss.

CHORONZONIC DAATHIAN INVOCATION

Behold! The rite against all others,
The Sun turns Black against a blood-soaked sky; Torrents and the screams of prey fill the darkness with streaks of blood and souls fragmented,
Let my total Will be done!
Open now the gates, hear my words:
ZAZAS, ZAZAS, NASATANADA ZAZAS! Hear me; I am before the mouth of the abyss, I look deep into

the nothingness which I shall beget a world. To be as the shadow nourishing my dreaming mind;
Choronzon I face you! Thou Vampyre, yet you shall be as my vessel of the intoxication of the blood-soaked lilitu-spirit; Rotten blood which fills the chalice of her goddess of the descending horns;
I invoke thy primal power O thou Choronzon, let me invoke the shadow of the spider of the abyss, Choronzon! Many forms I assume yet my mind is singular, focused and seeking the dripping ichors of shadows infecting the blood spilt into the night;
I command this spirit of darkness, a fire without end which shall burn all life I call thee,
By you many names: Lilith, Az, Kali and Lamastu! By your consort who is known secretly unto me: Choronzon, thou ancient power of the illuminated flame of the darkness!
I open my eyes with thy spirit and with single purpose consume the life flowing to my hungering mouth in all lust and greed! Let death be knowledge and the shades speak unto me, Let Daath be this gateway to wisdom and power of my infernal kingdom;
So it is done!



Choronzon the Daathian Spider by Marchozelos, utilized as a Sigil of Entering the Abyss as Choronzon with the Black Order of

the Dragon.

THE MASS OF THE VAMPYRE

The Mass of the Vampyre is structured from “The Mass of the Phoenix” by Aleister Crowley, centered on the Typhonian rites of Kenneth Grants’ instructions and guidance from “The Magical Revival”. The Vampyre Adept may have a female Adept involved in the Mass if the relationship is appropriate to the acts during the rite. The cycle of the moon, the blood may be utilized accordingly in a manner not disclosed here but known to experience Adepts. This, however, is not required towards the result and aim in the rite; the Adept may simply adapt the aim and working towards the astral.

The altar may have the adorned symbol of the nightside, the Graal of Vampyric Ascension. The Vampyre, his breast bare, the talisman of the Varcolaci marking the Vampyr, stands before an altar on which are his Burin, Bell, Thurible, and two of the Cakes of Blood. In the Sign of the Enterer he reaches West across the Altar, and cries:

Hail Apep, that in the primal waters of the abyss,
Into the caverns of the Duat!

Before the Sigil of the Vampyre-Apep he stands:
East of the Altar I stand in the center of this world:
With the Blackened Fire and musick in my hand!
He strikes Eleven times upon the Bell 333 - 55555 - 333 and places the Fire in the Thurible.

I strike the Bell: I light the Black Flame;
I utter the mysterious Name.
APOPHIS – TYPHON - VAMPYRI

He strikes eleven times upon the Bell.
Now I begin to invoke:

Unholy Thy name and undefiled!
Thy reign is come; Thy will is done.
Here is the Blood, the elixir of life
Bring me through midnight beyond the Black Sun! Deliver me beyond Evil and Good!
That Thy one crown of all the Ten
Even now and here be mine. HAIL!
I enter now the Caverns of Blood.
Behold, the Chalice of the Moon, Sun and Fire.
I drink from that which may destroy or create my deity of self. I affirm life ascending from death.

He drinks first from the chalice:

I stanch the Blood; the wafer soaks
I invoke the predatory spirit!
Hail to the Strong and Cunning
Who are Masters of the Earth!

He takes a second drink from the chalice:

This Bread I eat. This Oath I swear
As I enflame myself with prayer:
"There is no grace: there is no guilt:
This is the Law: I AM THE ONLY GOD WHICH IS!"

He strikes Eleven times upon the Bell, and cries

VAMPYHRI!
I entered in with woe; with mirth
I now go forth, and with victory;
To do my pleasure on the earth Among the legions of the living.

He goeth forth.

Mawet-Azrael, Vampyric Angel of Death by Blood Moon for the Black Order of the Dragon, 1994

PART FOUR Apophian Vampyre Magick
EGYPTIAN VAMPYRISM *Dark sorcery and god-eating*
AL-KHEMEIA

The foundation of all magical practice is found in the essence of predatory spiritualism. Since the mastery via the Roman Empire Christianity has perverted so-called practitioners of Magick and slowly destroyed the foundation of the Adversary and replaced it with a benign, tyrannical being which in numerous masks or forms equals the Christian God. Initially, the power of Heka or "Magick" was found in both darkness and light, Ra and Set or Apep, the powers of the Sun and Darkness, eclipsed moon. AlKhemeia is the very process of which this working manifests and the central aspect of initiation into the magical current.

The Ancient Egyptians held much symbolism concerning the "black and white" art, called Al-Khemeia, that which is from "The Black Land" of Khem. This meant no negative connotation simply that the Egyptians utilized the belief that the working of specific alloys and fluxes representing the making of weapons and various other tools were related to magical practice.

The earliest text relate the Egyptians form of Magick or Heka as being the force from which all must become attuned with before death, to survive into the land of spirits. In 4,300 B.C. there are depictions of a demonictype "destroyer of hearts" who sought to devour those of a priest of the ancient land. His prayers upon a wall called to the demon that carried away hearts, who would not allow transformation, words of evil which would be spoken against him and to have the Gods embody him and dwell within his limbs.

The quintessential aspects of the current of Black Magick is not dealt with in the Black Order of the Dragon or The Order of Phosphorus as a negative or "specific" type of sorcery, rather encompassing all spectrums of the art magical. The entire process of magick which refines and strengths consciousness, transforms the psyche into a type of antinomian divineconsciousness is magick in its purest form. Those who cling to ideologies which do not serve them are but crying as the predator draws close, they are unable to strengthen their minds, attune their bodies and spirits to the practice of magick itself – that which transforms in the Fire which is joined with Smoke itself, the union of black and white.

Consider the Uraei; these are "Serpents" which are symbols of power and wisdom, both of darkness, fire and light in the Egyptian ethos. The serpent is thus powerful and horrible, the very embodiment of the Adversary in its opposites. Consider Set, darkness, storms and war and Apep/Apep, devourment, darkness and chaos. Both represent an essential aspect of life in continual motion that one must occur to bring a balance to the other.

The idea of immortality was with the Ancient Egyptians, whose god "Khephera" was the beetle which represented the struggle to become and continue conscious existence. The Khephera was able to give spiritual life into a dead body again, in the underworld and would bestow immortality.

MAGICK AND AL-KHEMY

Egypt is one of the ancient origins of Magick as a process of causing change or initiation. Al-Khemy is named after the color of the soil when the Nile floods, "**kemt**" or "**khem**" is the word Black which brings origin to Alchemy or "**al-kimiyya**", the Arabic term. Within Egyptian lore, Black and White Magick

where not separated in any specifics, each could blend accordingly.

The two specific types of ancient magick are that which transforms the self and that which compels or causes change in the world of the living or dead. Depending on purpose, the bearer of such would be the deciding “good” or “evil” God and often it depended on the association with nature and even the political alignment of the time.

The Egyptians were known to look past Good and Evil as any common moral tone or association, drawing a rich understanding of utilizing Gods and Goddesses to achieve the Will of the Individual of people.

This very grimoire will attempt to illuminate the Black Art of Apophis, Set and the Gods of the Sun, that dualism will be forgotten except for the uninitiated. Let us gather at the source of the Waters of the Underworld and drink deep of the primal knowledge.

The Luciferian Magick presented here is of the depths of the abyss, from which the Magickian may grow powerful in the Black Flame, then only to rise up in the light as a conquering God or Goddess!

The Al-khemy (alchemy) presented here is a *heresy* among other magickal systems; it demands the Apophianpredatory instinct, the very nature of vampyric origin. The myths surrounding Apophis/Apep describes an everregenerating serpent, seeking to swallow the sun. The purpose of Apep is renewal and the darkness of chaos which allows rebirth and evolution.

There are two applications in general when approaching these concepts in the Black Order of the Dragon. The first is draining and absorbing the powers of several aspects of each and the second is increasing the perceived power of each. If we utilize the text of Unas we may find a clearer understanding of how to drain and consume these spiritual energies.

SET-HEH AND UR-HEKA

The Aim of Adversarial Magick is the expressed intent of refining and strengthening consciousness, thus the Will of the Black Adept. While veiled in “evil” or “darkness”, the Luciferian seeks to develop through Will and Discipline a strong continually renewing state of Balance and Inner calm.

One particular Deific Mask of the Adversary is Set, who is Typhon or the Adversary. **Set-heh**, a word meaning “**The Eternal Set**” signifies the eternal consciousness in which this God is able to possess. The Black Adept always seeks to continually transform the self into a type of God similar to the Deific Mask he works with.

No other God in Ancient Egypt presents the Adversarial perfection more. Set is mentioned in CHAPTER CLXXI of the Papyrus of Ani “the Soul of Set, which is greater than all the gods” clearly defines the power he holds.

Seth is one of the Gods of the Ennead of Heliopolis. The Ennead is a Greek translation of the Egyptian word ‘**Pesedjet’** which is a grouping of Gods with whom specific Pharaohs and Priests identify with. The Ennead changed over times and Kings began to deify themselves in with the Gods.

The Luciferian tradition as defined in a modern sense by Charles Pace or Hamar’at places Seth-an as one of the Three of the Triad of Darkness, the other two being Sekhmet and Anubis. As within the Sethanic Cult of Masks there is a balance between the Triad of Darkness as well as Light within a cosmic sense, the Black Adept will work with all of these during the process of initiation. As with this grimoire, the Apophic-Sethanic current presents a specific focus towards darkness as a means of continual self-transformation and empowerment.

EGYPTIAN SYMBOLISM

KA

The Ka is the Soul or essence of consciousness, the adapted sense of “self”. When working in elements of the Sorcerer as devourer, the Ka is the aspect to be drained in later parts of the workings. Essentially, the Ka is the most difficult aspect to devour as it is the spiritual consciousness or psyche. The Ka may be considered the “genius”, “daimon” or “double”.

Candles may represent figures of people who you will devour, forms you wish to take or some insight you wish to gain. The Ka is considered the “double” of the individual and is able to move from one place to another on the astral plane. In many Egyptian reliefs and art, the Ka is viewed behind the Pharaoh as a type of protector or guide.

Often in workings within the astral temple the Ka is able to freely move about. In Egyptian lore, the Ka is able to survive and be preserved after physical death, thus the surviving isolate consciousness or “soul”. Early Egyptian rites worshipped the Ka and even had “Priests of Ka” which deified this astral- double. In specific impressions of the Ka, it is shown as a black shadow-figure of the man, above it the Heart-soul or figure of a bird-headed man is flying above. The Ka according to Charles Pace is defined as “Soul”.

In the ancient Egyptian religion, the Ka existed in the statue of a man after death just as the Ka held a significant amount of its “power” dwelling in the statue of the God it represented. This is essentially another version of a “fetish”, a specific item embodied as spiritual power or purpose.

After physical death, the Ka is offered to and is fed regularly. If food was not brought to the Ka, it was able to feed from the paintings in the burial chamber. These scenes painted of offerings in the chamber were transformed into astral nourishment by the prayers and invocations to the Ka.

The Ka is the separated double or intelligent shadow. In comparison to the Ka, it is bound in the spiritual world however knowing of the earthly and material life of the individual. Thus it may repeat the conscious acts of the person after death.

BA

The Spirit or Soul (spiritual manifestation) separated from the physical body. BA may be the vampire-consciousness, while the physical body is sleeping, the Ba goes forth. In many depictions, the Ba is shown as a hawk with a human head, flying above the Ka.

The Ba is the liberated “heart” soul after physical death. It is able to shape-shift however as mentioned takes the form of a human headed bird. The Ba is able to pass more directly into the astral plane and the realm of shades, even revisiting the corpse and in ancient lore reanimating it. The Ba is able to pass upward into the heavens at will, returning to partake of offerings along with the Ka and eternal life. Often, the Ba is visualized to appear above the tomb or coffin of the deceased, bearing in its talons the Shen which represents the sun’s orbit. The Shen also appears in other Egyptian Hawks and Vultures. The Sumerian relief dated from about 2000 B.C. shows Lilith holding two Shen’s, a symbol of her immortal nature and mastery over the beasts of the earth.

KHAIBIT

The Khaibit is the shadow of the man which is associated with the Greek and Roman “Umbra”. This shadow is able to separate itself from the physical body and go forth where it desires. The Ba, Ka and Khaibit are always associated and like the aforementioned pair, the Khaibit partakes of funeral offerings as well.

The Khaibit is projected in the realm of shades and the astral plane to feed from others in predatory spirituality workings. This is the substance of the shadow which grows in the dreaming body and does not “fuel” the Black Adept with extended energy, it may be used in the astral plane and dreaming workings, however.

KHU *“Shining Astral Spirit of the Black Adept prior to the Unas Ritual”*

The Spirit or intelligence, depicted as a winged or “Shining” spirit. The Light Bringer revealed in an Egyptian sense. In the dreaming plane, the spirit-soul of the sorcerer which goes forth in the form of a beast is in this very model of practice. This is the True Will or Daemon of the Magickian. As the mind of the Sethian becomes ensorcelled in the gnosis of Apep and Vampyrism, the Khu becomes “Sekhem Apep”, the darkness or shadow. Traditionally, this is marked in the Black Order of the Dragon by the “Unas Ritual” wherein the Khu becomes “Sekhem Apep”. The Khu represents the divine aspects of the sorcerer, establishing a path to higher education, overcoming emotional obstacles, learning something new, etc.

AKH *“Shade of the Underworld”*

Not to be confused with the Pahlavi “Akht” or association. Do not confuse with “Ankh”. The Akh is closely connected with Sekhem or “vital power” of the Black Adept. The Akh is a spirit of the deceased who like a Khu is a spirit represented as a “Star”. Akh appears as a crested Ibis. The Akh exists in the underworld as it has obtained the effectiveness of growing strong from feeding or offerings. In vampyrism, the Akh is both the Ba which is able to leave the physical body while living (astral vampyrism) and the Dark Immortal who has physically died, yet is able to exist in the underworld and astral plane feeding and surviving as a predatory Sekhem Apep, or Vital Power of Apep, i.e. Chaos or darkness. In the Papyrus of Ani, the “Negative Confession” intones “Hail, Ta-ret, who comest forth from Akhkhu (darkness or underworld)”. Ta-ret, or Tauret was the concubine of Set and sometimes called “The Eye of Ra”. The Akh is the highest of the parts of Spirit as it is considered to be able to ascend and become immortal in the northern night sky.

THE IB *“The Heart”*

The “Heart” is a central aspect to ancient Egyptian Magick and religion. In the Book of the Dead, many chapters are dedicated to the protection and empowerment of the heart. The heart in the context of this work represents the seat of intellect and emotions therein, thus responsible for the continued well-being of the individual. The heart is thus nearly identical to the human mind in Egyptian religion. The Ib and tongue, called Ren, are the two in which Ptah uses to manifest the world.

SEKHEM *“Vital Power”*

The Sekhem is the “vital power” of the God or Black Ade pt, specifically a force which is a spiritual presence or command of Will. The Sekhem of Ra is “Sekhem Ur” which is “Great Power” and it is mentioned as the strongest among the “Sekhemu”. The Sekhem is mentioned in the Pyramid texts along with Khu and the Ka, thus is a direct “result” or is formulated by the empowering of both. As it is known in Egyptian religion, all of these – Ka, Ba, Khaibit, Khu and Sekhem are interconnected with the self, the physical body being the base for their development while living.

SEKHEM APEP *“The Nightside Genius, the Vampyre Shadow”*

The Sekhem Apep is the power of the Vampyre-Black Adept who has established him or herself a center or point of the powers of darkness and chaos. The Sekhem Apep is the power of the inner consciousness, the ability to achieve results and thus energy from workings. Thus, this power is a result of the Mind-Body-Spirit in a daily or nightly working result. If the Black Adept has developed the aspect of his or her Daemon as a ‘shadow’ form (i.e. the vampyric shadow) then this would the ‘Sekhem Apep’.

Utilize the sorcerous methods of vampirism to gain wisdom and power, knowing that you must be able to isolate instinct and cold emotion in your rituals in certain aspects. This is the key to Control and the path of the Black Adept.

TYPHON-SET

Deific Mask of the Strong, the Storm Bringer

No other Egyptian deity has such an impact on the initial emergence of the Left Hand Path or Luciferianism than Seth-an. Called by Black Adepts as "The Hidden God", the forms of Typhon-Seth (or Seth-an) are many throughout mythology and historical interpretation.

According to Lewis Spence the Priests of Heliopolis described Seth as being the son of Geb (Earth) and Nut (The Sky) and was the brother of Osiris, Isis and Nephthys. According to Luciferian traditions[16] Set was the father of Anubis

[16] "The Book of Tahuti" by Charles M. Pace, one may refer to Budge in Gods of the Egyptians as well.

(Anpu) and Aset (Isis), while other legends attribute Nephthys as the mother of Anpu.

Early manifestations of Seth are varied. For example, Seth is written on the Unas Pyramid as the "Seth-Animal", lying down, this showing some of the early Therionick[17] manifestation of the Adversarial God. The Pyramid texts present Seth in numerous ways, both helpful and violent in his actions. Seth was early on called a "friend of the dead". Seth is actually a God of the "SEKHET-AARU" which is the "Abode of the Blessed Dead". The God provided the "Ladder of Set" in which Osiris was able to ascend into heaven or the immortal realm. Luciferians may compare this to the path of ascension through aspects such as Ahrimanic Yoga or other methods of self-transformation.

The historian Plutarch wrote that the name "Seth" which is called Typhon means "overmastering" and "overpowering" which reveals his nature as a God of the Will. The specific nature of Seth was found in nature. Being a God of Storms and night Sutekh (as the Hyskos called him) or "Sut" was essentially darkness made flesh. Occurrences such as earthquakes, eclipses and storms were caused and controlled by the God of Chaos.

The meaning of "turning back" referring to Set makes interesting reference to his role as "The Adversary", having both a creative, might and sustaining role as well as a devouring, chaotic and destructive one.

Originally an equal to Horus, Seth eventually became enemies with this God. Essentially, Horus (Day) and Set (Night) became representations of the battle for supremacy. As Set was a friend of the dead and sacred to many for his might, in his battle against Ra the Sun God Set took the form of Apep, the monstrous serpent who sought to devour the Sun.
Seth was the ancient God of foreign lands, called by those outside of Egypt as “Sutekh”. All desert animals and reptiles were sacred children of Set.

[17] Therionick is used in Luciferian Magick as a categorization of specific types of sorcery and of having primal (beast-like, reptilian) origin relating to the subconscious mind.

It could be considered that Apep was a primal form of Set, the darkened shadow which was an isolate conscious, an eternal daemon which sought to devour and continually hungering for life. In the form of Apep, Set is the Vampyric God, much like Seker, except his desire for ascending as God was greater as he sought to consume Ra. Apep in this instance holds much in reference to the symbolism of Luciferian initiation; The Black Adept enters darkness and seeks his primal self; shadow self and then gains communion with his Daemon (the Hidden-God, Set) to which he ascends to his own deification.

The Throne of Set is found in the Northern Sky, it is the Great Bear. Like other cultures, the North was traditionally the direction of wherein the forces of darkness reside.

The Black Hog was one form of Seth. This animal was often sacrificed at festivals to resist Seth from swallowing the full moon. Seth had the ability to take the form of many “dark” animals, thus on one particular myth, in the form of the Black pig Seth tore out the Eye of Horus.

In nature, the eyes of Horus and Ra are considered the Sun and the Moon, during the time of the eclipse Set seeks to devour one or the other. Seth was traditionally a God of War and Chaos, he was considered able to loudly roar in the night sky. Ramses III was described in specific reference “like Seth, the chosen of Re, his roaring is hear like that..”. In his form as Apophis or Apep, Seth is also considered a God of Death. One specific coffin text mentions “I do not die; Seth gains no power over me”.

WAS-SCEPTER

The God Seth-an is demonstrated as being the only God to have the strength of Will to hold up the sky, thus an effigy of his mask is upon the Tcham scepter, a symbol of Sethian power utilized by nearly all the Gods. Called also the '**uas'** staff, there are of course variations to the design. The **djam/tcham scepter** is coiled at times, which represents of course a spiral-power[18] representing lightning and mastery of the winds.

The **uas scepter** represents dominion and essentially will to power. As a symbol of dominion and power, there is a resemblance to the concept of the epithet Seth bore in Ombos and Sepermeru which was "powerful of forefoot". The uas scepter is additionally called the "giver of winds" and Velde made reference that Seth was able to manifest himself in thunderstorms and rain. Thus in this alone, we find ample association between the lightning bolt and the clouds. Apep, a later primal form of Seth *(in his battle against this primal form, he is alone the one who may triumph)* also travels via storm-clouds and may manifest in storms as well.

What we find with the God Seth is that he represents balance *par excellence*. Having the ability to restore order by his Will alone, making the Gods secure for a period of time, he may cause chaos and storms accordingly.

[18] Seth, God of Confusion by Velde.

As the **uas scepter** holds up the sky, Seth held a great foundation among the Gods, even through in the contending of Seth and Horus he grew angry and proclaimed that he shall take his scepter of 4,500 pounds to slay a God each day. Making reference to the uas scepter, it stands for Order as well as disorder of chaos in the anger of Seth. It may be considered as well that the uas scepter is the weapon used to kill Osiris, thus by the way of hitting the face of the dying God.

The Tcham or Uas Scepter, symbolizing the power of Seth over the Sky, is both an instrument of instilling temporary Order in the world and also causing chaos and the murder of gods. The Sethian Black Adept may create his or her own Uas scepter as a wand in specific practice using a long staff. One may purchase

or make paper machete to form the head of Seth with wire and once finished paint black or gold. The end of the Scepter should be forked, representing the tail of Seth and the tongue of the Serpent, the word of Kheper. The forked end of the Tcham or Uas Scepter, representing the tongue of a serpent and tail of Seth, indeed represents the sign of separation, a blade cutting bonds. The word *tsi* was used to characterize one aspect of Seth as being pleased with desertion and hating friendship.

Like all Magickial instruments, the Uas or Tcham Scepter is an extension of the Will of the Black Adept. In the tradition of ceremonial and hermetic magic, the wand represents the Magickial Will. In relation to Luciferianism, the Black Adept does not surrender the self in any way to an exterior “divinity”, rather the Sethanist will compel and command through invocation the Gods within; thus consuming the energy of the conjured God or Spirit. While many right hand path practitioners call this crude and barbaric; it must be understood that to be a God one must act as a God. All of the deities are made powerful by those “sacrificing” to it by means of blood, food or incense. Prayers are focused energies offered in thought to it, opening a gateway in the subconscious mind. This is the way in which atavisms are born and empowered through generations.

This is the “Great Work” to a left hand path practitioner; it is Theurgy or reaching the divine and empowering the Gods to act according to your Will. Those clinging to Judeo-Christian ideals will find this formula repulsive as it challenges the sheeplike mentality so infecting the atavisms of the mind. This social condition done over a thousand years has brought humanity to the sickness of spirit we see in our often lack-of culture. There is no true identity with the possibility of divine self-nature, thus the low and unintelligent are celebrated nearly as gods!

This may all change with a few individuals who think as Gods! Slowly causing change is accomplished through small and reinforced steps, specifically at a microscopic level which then empowers the goal further.

The Luciferian understands that he must be mentally disciplined and strong enough to act as a God continually, to create this pattern of self creation. This is the Khepri God in union with the Sethanic principle of self-empowerment. This has little to do with ego; rather it is based in the psyche and Will of the Black Adept.

SETH AS A GOD HOLDING POWER OVER THE DEAD

Seth holds the power of the soul after death, equally so was also called '*a friend of the dead*' as well as the '*Ravisher of Souls*'. The myths of ancient Egypt and from the Luciferian tradition of Charles Pace[19] indicate that Anubis was the bastardson of Seth-an & Aset (**Isis**). Once Seth had killed Osiris with his Uas scepter it was said that Nuit tried to cover Osiris to protect him from Seth doing more violence to the corpse and spirit of his slain brother. In the afterlife, Seth is considered to be the one who strengthens while Horus purifies.

[19] As explained in Ford's "Sethanic Cult of Masks" and the tradition of the NECROMINON of Charles Pace.

SETH AS TYPHONIAN NETER

The systems of Abramelin and Qabala have described the Holy Guardian Angel as some aspect of higher being while vilifying the “Demon” or “evil genius” as some negative aspect of the psyche itself. Luciferians by understanding human nature know that we are neither complete “good” or “evil”, we hold the aim towards balance, of being creative; shaping our lives in a beneficial and healthy direction and destructive; defending ourselves against enemies, breaking friendships or relationships negative to ourselves, doing our duty in the military without guilt or some socially conditioned “wrong”, etc.

Seth in “Seth the God of Confusion” is referenced that Leibovitch wrote “Seth is a griffin”, a guardian and destructive spirit, specifically a “Beast of Destiny” thus finding a relation to the form of the higher intellect of the individual.

The majesty of the Will of Seth is probably the most compelling of all the Egyptian Gods, as he is both beneficial and malefic. For instance, Seth protects the boat of Ra against Apep, of which represents his primal and chaos-embodied neter or hidden self. In turn he embodies the power of darkness and war.

Seth, called Typhon by the Greeks caused an eclipse caused the eyes of Horus to be blind long enough to tear them from his head. Seth then assumed the form of a black pig and swallowed the left, to gain the power of Horus. This is best symbolized as at night when the Sun is not visible and the Moon is bright, Seth then like his primal form Apep, consumes slowly the Moon each month.

Typhon in Greek mythology was the Giant-son of Ge (the earth) and was a great Adversarial storm-demon whose name means “smoking”. His form was terrifying and was described as having numerous heads, hands and wings and his legs terminated into huge coils of snakes. He roared with the therionick and demonic howls of lions, boars, serpents and more.

The aspect of Seth-Typhon as a Typhonian Neter or “True Will” is the Sethanic aspect of Will to Power. The power of the storm and the darkness is but a mirror of the mastery of the self.

An interesting aspect of modern Luciferianism and ancient Egyptian myth is the mention of the “Eight fiends of Seth”[20]. Seven is the number of specific daemons’ representing unconscious powers; the eighth is the power compelling and bringing together the other. Thus **ALGOL** of the 8 pointed chaos star represents the Adversary embodying the Black Adept.
VVIIIth Dynasty and onward, there are several uses of Neter as becoming “Aware” of the self in a living perspective, powerful in identity. “I have risen up in the form of a hawk neteri, I have become neter, I have become a spirit (Khu), I have become strong, I have become a soul (Ba).”[21]

To define “Neter” in Egyptian terms we will look to the pre - Greek understanding of the word. In Egyptian lore the word Neter represents a God or evolved power. Essentially when there are principle elements to a type of power or intelligence, there is the Neter or God. Neteru represents several gods. The Neter has the opposite qualities of the dead, thus Neter itself has “living” qualities.

In the text of Pepi I from the Book of the Dead, there are references to the Hawk being a symbol of the Neter. In the

[20] Osiris and the Egyptian Ressurection, E.A. Wallis Budge.

In reference to Kheper, the self-created one, the Neter is mentioned as being self-produced as well. In Luciferian Magick we call this “Daemon”. The ritual of “Invocation of Set- Pakerbeth” is the rite of seeking the establishment, the awareness of one’s’ **Neter** which in turn empowers all the elements of the Ba, Ka, Sekhem and establishes a form of conscious willed order in life. All order (structure, consistency and the ‘normal’ means of creating and maintaining a good life) is formed from the darkness and chaos, of which it is destined to return after a period.

The Neter while having association with the Hawk also has perhaps some association with the Serpent. In the Coffin Text spell 313 Horus recites **“I created my Eye in Flame, I made my Eye, a Living**

Serpent".

In "Seth, God of Confusion" there is a reference to the significance of Seth in the Solar Barque in being Ra in a violent aspect in compelling Apep. The **Cobra Uraeus** on the forehead of Ra, encircling the solar circle is Sekhmet as motivator, power and when aligned with Seth represents strength and overmastering challenges. Seth in the solar barque is essential Ra, the most violent and war like under the Sun. It is not unheard of that Seth had a combination or empowered other Neters, such as Horus, Ra and later Amun-Ra. In the Temple of Seth in Ombos, Seth sits opposite to Amun in the Temple, holding equal power.

In the New Kingdom, Seth appears in conjunction with Amun with Seth being the overriding form. In the 19th-20th Dynasty, a statue Seth appears with the horns of Amun, bearing the crowns of the North and South.

[21] The Gods of the Egyptians by E.A. Wallis Budge

The 20 Dynasty Pharaoh Setnekht was written after establishing order in Egypt by various revolts as "**like KhepriSeth when he rages**" as having through his Will commanding order for a time. Seth in this aspect holds the keys to darkness and chaos yet through his Will may establish Order. The association would be the Seth-Amun form which is a mastering element of the Sun.

Seth also manifests as Anty as a god of foreign lands. This god Anty appears as a falcon-god, like Horus or the earlier Seker, yet also Seth. There is a stele from the middle kingdom showing Anty as the "Lord of the East" who has a Seth-head.

For the Black Adept seeking to illuminate the self; a type of mastery over your life is essential in early aspects of initiation. Seth-an is the power of darkness yet when unified with other Gods represents the compelling or "strength" of the definitions of those gods. With Set-Apep there is the primordial hunger of darkness which seeks continued existence, the mastery over the lusts of the subconscious and flesh.

ANUBIS

The jackal is a sacred beast of ancient Egypt, representing the one who guards the transition from the living material world and the afterlife. Charles Pace wrote that Anubis was the bastard-son of Seth-an and Aset (Isis), while some legends declare that he was the son of Nephthys, the wife of Seth-an. Anubis is one of the most powerful of the gods of darkness, specifically as he is not hostile unless need be, his role is the protector of the dead.

Anubis who was called also Anpu and Upuatu also appears as the WolfGod of Lycopolis is called "Opener of the Ways". The keeper of the Balance is indeed Anubis, who is attributed to the Tarot by Charles Pace as "The Magician" is one who knows both worlds – the living and the dead. Hermanubis or Heru-em-Anpu is the equivalent of the Greek Hermes, the messenger of the Gods.

In the Unas text Anubis is mentioned in " *Thy hands are TEM, thy shoulders are TEM, thy body is TEM, thy back is TEM, thy hind-quarters are TEM, thy legs are TEM thy face is like that of the Jackal (Anubis).*" When the ancient Egyptian Gods took original form, Anubis was the Lord of the West. Later Osiris took the title from Anubis as his cult grew more popular. One of the epithets of Anubis is **SEKHEM-TAUI** or "*The Power of the Two Lands*" meaning the world of the living and the dead. Anubis was one of the Ennead or Great Gods.

Plutarch wrote that Anubis is associated with the horizontal circle which divides the invisible part of the world, which is called Nepthys from the visible which is Isis. Anubis was compared also to Hecate by Plutarch, who viewed both as a type of gateway between worlds of the living and the infernal. There were said to be two faces of Anubis, Apuleius that there were two faces of the Jackal Anubis, the one black as night and the other golden as day.

Within the workings of Vampyrism and the Seth-Apep current, Anubis is the image of the Black Adept or Magickian who exists between both the worlds of the living (flesh) and the dead (spirit). The essence of

Anubis is the Keeper of the Balance, thus the Black Adept shall keep a realistic and continual perception of the daily, physical world and the spiritual.

SEKHMET

Sekhmet is the sister of the Goddess Bast, she is of the Triad of Darkness and is associated with “violence” and “hate”. In Dynastic times Sekhmet was associated with the West while her sister Bast was associated with East, as forms of Hathor. Sekhmet is shown draped in a red robe while her sister Bast was in Green. In the Triad of Darkness, of which Sekhmet, Anubis and Seth-an comprise, Sekhmet is associated with North-East. This holds association with her form as Mehenet the SerpentGoddess who destroys the enemies of the War God ReHorakhty and is similar to Amun-Ra.

The name Sekhmet is derived from the root word “Sekhem” which is “power” and associated with “violence, to be strong”. Sekhmet is in nature associated with the burning and scorching heat of the Sun. Sekhmet bears the titled, “Mighty Lady, Lady of Flame, Tefnut in Senemet” and appears also as a guardian Cobra called Mehenet which encircles the Solar-Disk of Re-Horakhty in his conquering form.

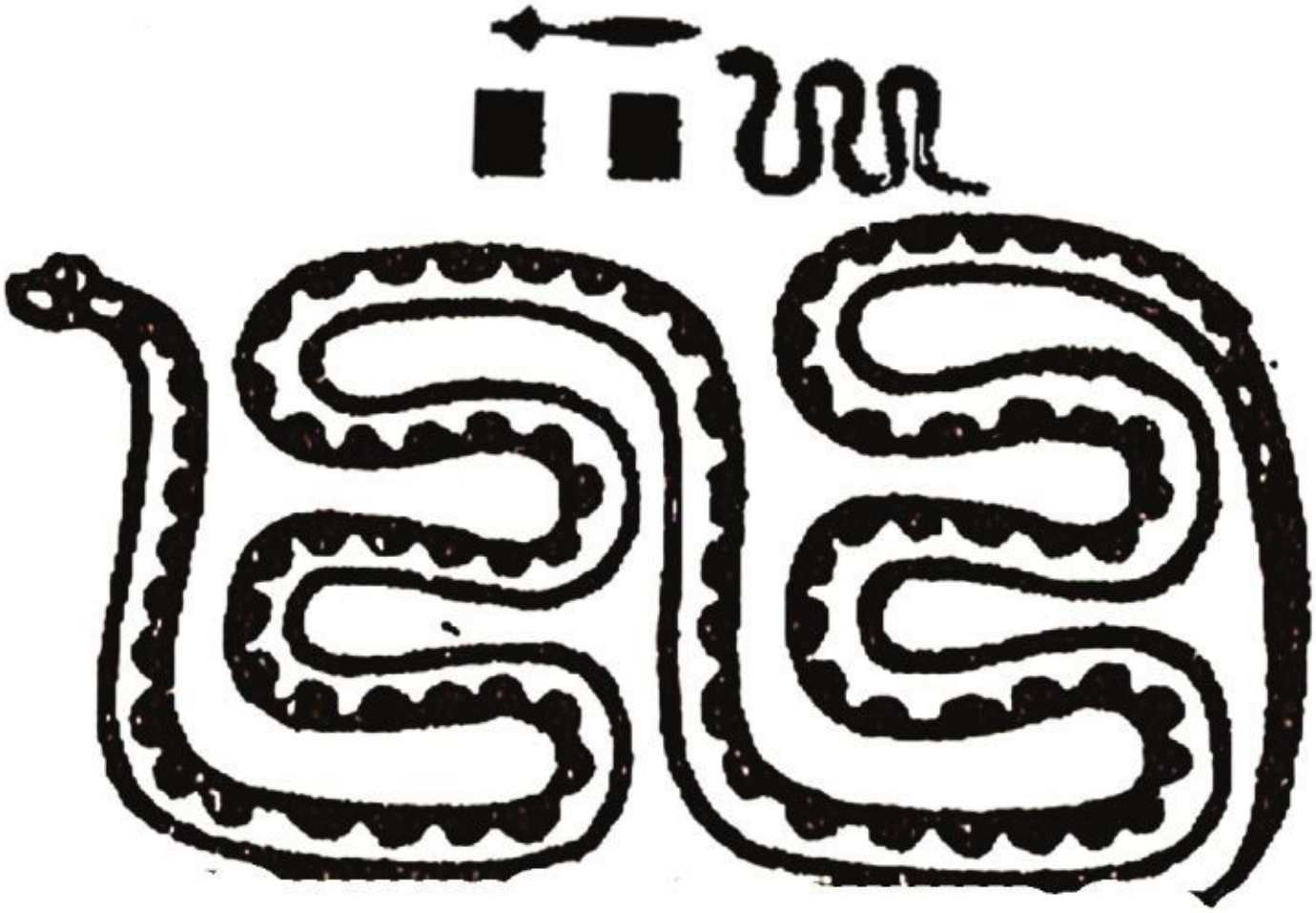
One of the most common names of Sekhmet is “Nesert” which is “flame” and represents her destroying element. This draws a more curious association with the title of Sekhmet, “Lady of Flame” which is also the title of Uatchet or Wadjet, the Cobra Goddess. Sekhmet also has association with the title “Lady of Amentet, Lady of Manu” or the Mountains of the setting sun, the lands of Libya. The Libyan origin is interesting as it was the Queen of Libya who conspired with Seth-an and his 72 fiends to kill Osiris and Seth-an alone ascending as King.

UATCHET, LADY OF FLAMES

Wadjet, Lady of the Devouring Flame is the Cobra Goddess. Wadjet is the Goddess and protector of Lower Egypt along with her sister Nekhebet who was the Cobra goddess of Upper Egypt. These two compose the Ur-Uatchti which is the winged solar disk with the two winged Cobras on either side. Originally, a symbol to protect against the powers of Seth-an and Apep, once the popularity of Seth-an rose with various factions and Priesthoods including the Hyskos, the Ur-Uatchti was not a negative symbol against Seth-an.

In Vampyric symbolism, Apep takes the form of a huge serpent and one form in more recent times is a fanged rising cobra with wings, like Uatchet. This symbol represents Apep consuming the sun, conquering and ascending as a ruling Sekhem or power. The symbol along with the inverse pentagram and V represent the Vampyric condition.

APEP THE SERPENT OF DARKNESS



Apep (spelled also Aapef), the eternal enemy of Ra, is a primal reptile manifestation of Set. Apep was supposed to have emerged from the waters of Nun, the abyss and was considered greater than almost any God. Apep or Apophis was a demonserpent who was not of Maat, that is, divine order, thus strove to bring storms and chaos into its midst, just as Set.

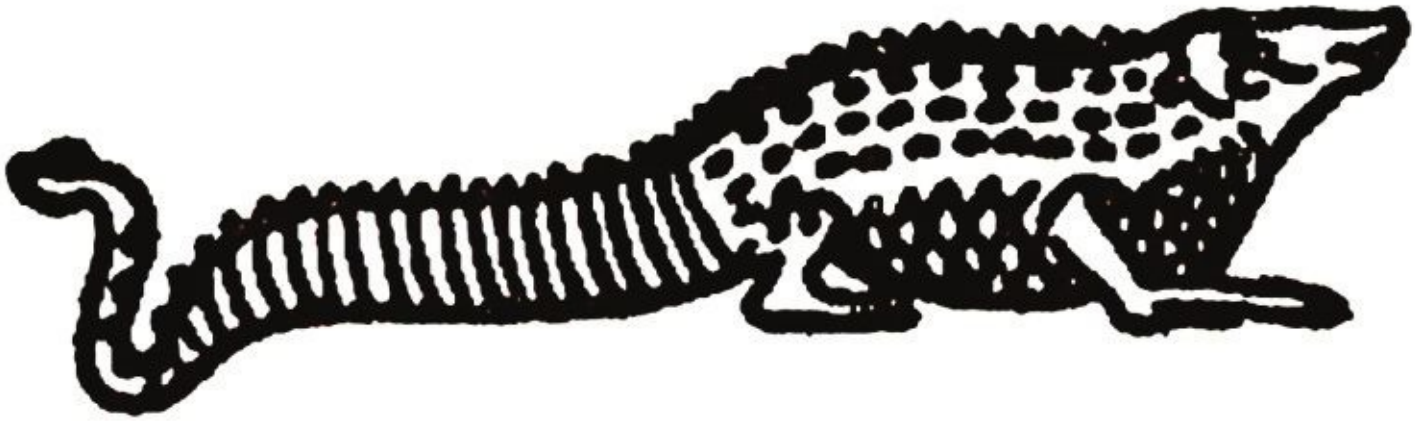
In ancient Egypt Apep would daily battle Ra, yet for all that Ra would conjure against Apep, he could not destroy the spirit permanently. Apep was not mindless chaos however, as many have interpreted with the Adversary. Rather Apep was said to have “the accursed soul and shade of Apep”.

The reason that Set may be considered the same as Apep is the common forms and traits of each. Set was the God of Darkness, War and Storms. Set battled Osiris, the favored of Ra and had an army of fiends who were with him called Sebau.

The **Mesu Betshet’** which means “*Children of Rebellion*” were considered devils and various demons that joined with and assisted Set and his desire to destroy the Sun God. The Revolt written of in the Hymn to Ra signify the infernal (underground, darkness) nature of Set and the identical nature of Apep.

While Set was the deified form of this Power, his strength and power grew in time when taking on human attributes. Apep took the form of a giant serpent the most, considered to have many folds, who sought to

attack the Sun God daily. One of the abodes of Apep was indeed the blackened thunder cloud, that of which Set was also attributed to.



Shesses, chaos-demon ally of Apep, appears as a theriomorphic half-crocodile/serpent

One of the servitors of Apep was the crocodile and serpent mix called '**Shesshes',** both of which were of the element Water, which signifies the abyss or the subconscious power in various magical practices.

Consider also the assumption that Seker could indeed as well be one with Set, or a primal form thereof before the Osiris God form was merged with him. We find Seker was a God or Demonic form of Death, who was too terrible for even Ra to behold, who had the power of the Sun.

It was Seker who had a Pyramidal form of Blackness as a Throne, whose company was monster-serpents, crocodiles with human heads, scorpions, three headed serpents and those which devoured corpses and spirits of the deceased. The Abode of Apep was also in the Tuat, in the very darkness itself.

One defining aspect relating Set to Apep is what they both consumed. One associative name of Apep was Nak, who had also swallowed the Eye of Horus just as Set. Set or Sutekh was not only symbolic of night, darkness, war and storms, he also was the God of Sekhet-Aaru which is the abode of the blessed dead.

Just as Set battled Horus, threw filth in his eye and then disgorged it. Here we find that Set-Apep are indeed of the same spirit, while one is more advanced in his roles, their hunger and nature are apparent. Set also appeared in the Book of Coming Forth by Day in a plate[22] in which Ra is depicted as a Cat, holding a knife. Set appears as the Python, encircling Ra.

As the color of Red was sacred to Set, red was also the color used to scribe the accursed name of Apep in the Theban Recession Papyri. There are also references to the Sebau who were destroyed with Apep in "The Solar Litany". Apep took the form of the Crocodile, just as he did the huge monster serpent. One illustration has shown Apep biting deep into the neck of the Ass, a symbol of the Sun God.

As referenced previously, the Sigil of Apep as Wampyri is a symbol of Apep consuming the Sun or Lifeforce/Chi/Prana and taking the form of the Wadjet Cobra, his mastery and ascension as a ruling force of Sekhem.

[22] At the time of the E.A. Wallis Budge translation, located on a papyrus in Dublin Ireland.

THE SERPENT

The serpent tells us the predatory reality of our state of being, the direction we have chosen and what awaits us...if we allow it. The serpent never tells us misleading information, it appears as “gut instinct” or the “feeling” we had about something we were about to do. The serpent also inspires us to seek knowledge through the experience of life.

The path the serpent offers us is almost never easy; it requires determination, visualizing our realistic goal and the blind fury to achieve it. There are times we wish to give up, to find or settle for something more instantly gratifying. Those who are aware of those moments understand it is our way of knowing we must rise further to the challenge. As the serpent must strike the prey without remorse so must we ascend through will alone. The predator is who we are deep within our innermost selves. It is the core foundation of survival.

This is the mental state required in the world we live in. That serpent is our “Holy Guardian Angel”, “True Self”, “True Will” “Daemon” or Genius. When people want to control your thoughts and actions they call the behaviors “Demons”. A Vampire is an individual who has accepted the predatory state with determination to be accountable for the future. The symbolic shedding of skin is understood that with the life-long journey of initiation, the Black Adept is renewed continually with insight, wisdom and power.

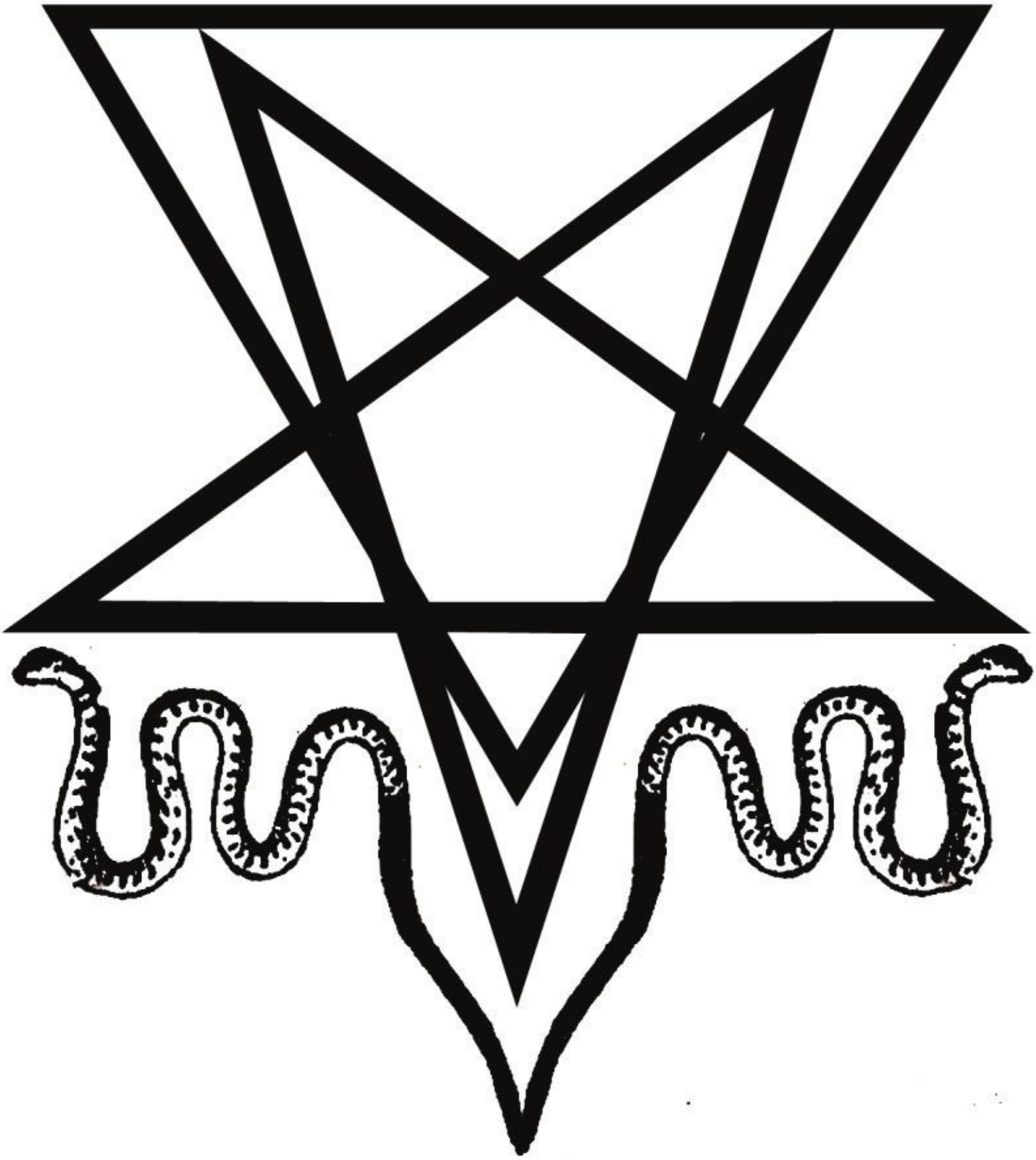
This is what many vampires call “The Dragon” or “The Serpent”. It is our potential as independent beings, those who are able to perceive their possibility and make it manifest within an acceptable range of our desire. This potential as the “Daemon” or “Holy Guardian Angel” is always evolving; it does not have the personality of our conscious self. This Daemon as the serpent is instinctual predatory excellence; the shedding of skin is the growing and transforming self.

The term serpent or dragon has long held power in symbolism of the earliest recordings of humanity. The ancient Egyptians recognized the Serpent as both deity and a symbol of divine Will and power, yet equally so the great serpent was a form of Apep and Set, the Gods of Chaos, Darkness, Storms and War. The ancient Akkadians held ‘**Mus-sag-imin**’, a seven- headed dragon-serpent, earlier the Babylonian Tiamat, the mother of darkness and all the gods and even the Seven Maskim or Sebetti; Evil Gods could assume primordial and composite forms including a dragon.

Ahriman, the ancient Persian Adversary and father of darkness, held numerous primordial forms of which one is a dragon and serpent. According to Zurvanite mythology Zurvan, endless time drove his first born (by Ahriman clawing his way from the womb) and Ahriman mastered the earth which is called *dunya*. The Arabic word *dunya* means the corporal world which is different from the spiritual. This is what the Mazdeans called *geteh*. Ahriman for a long period of time held dominion of the physical world, while Ahura Mazda held the spiritual. Ahriman as the primal dragon and serpent is prince of this world as a symbol of primal instinct and will.[23]

[23] The Father of Good and Evil from Zurvan, a Zoroastrian Dilemma by R.C. Zaehner

CULT OF SETH-APEP The Aims of Working in Darkness



The Sigil of Sethanic Power by Michael W. Ford

Apep is a most misunderstood force in Luciferianism and the view of ancient mythology. We understand Set or Suti as being the original rebel, the cosmic Adversary who stood against the mainstream hierarchy. The primal motivation for this is symbolized in the subconscious as Apep, the force of primal hunger and

continual ascension of power.

Apep was a devil in Egyptian lore who could assume numerous forms, he was a continual shape-shifter whose primary form was a gigantic serpent. Apep, like Seth had a legion of fiends called the **Mesu Betshet** which means **“Children of Rebellion”.**

Apep represents in Egyptian mythology the essence of darkness and who is symbolized as the blackest, most abyssic part of the night. During the daylight hours Apep was said to lay in wait in the eastern sky, attempting to devour the sun. His “hunger” for the Sun is the balancing aspect of nature, the eclipse being a continual desire for gaining power and life. Apep is the primal survival instinct in the Luciferian, that which dwells in the abyss of our subconscious. Seth, who conquers Apep, is the higher intellect which controls the primal desire and not only allows it to be expressed but also to keep it in a sense of balance.

The Luciferian who works with Seth-Apep embraces the darkness of the subconscious, like the Babylonian Tiamat found power in the darkness, for they alone were strong enough to master it. Seth is the one who sought to devour the crescent moon, while Apep sought to devour the Sun. While Seth holds Adversarial dominion, the primal aspect of rebellion was taken over in the New Kingdom by Apep.

The role of both Set and Apep in Egyptian cosmology is

essential to the balance. The Copticαπωρ is the equivalent of

“Giant” in the Coptic biblical text which is translated from

γιγας[24]. The chief companion of Apep was Shesshes who took

the form of a crocodile with a giant serpent which was the end of his body.

[24] From Fetish to God in Ancient Egypt, E.A. Wallis Budge

VAMPYRE GODS

"The separation (of man) from relations with this invisible power is owing to his turning at once towards the dark power connected with this world." – The Denkart

The Black Adept who under Will decides that the path of predatory spirituality is for them will slowly begin to look at the world differently. This is one part of the process of selftransformation. This type of transformation will redefine your consciousness and will mirror your subconscious mind in a new sense of balance between the predatory and higher articulation of the self.

The Gods, from the time of Egypt, Babylon, Greece and onward mirror the collective desires of the subconscious or collective unconscious of the mass of humanity. This can be said for the Egyptian Gods and Pharaohs'. Unas is a perfect example, for he consumed the energies of the Gods to become a greater deity and sit among the other Gods.

Black Adepts do not view the Gods as something to worship in an anthropomorphic or literal sense. The Deific Masks (Gods) are manifestations of the unconscious or desires of the individual and of phenomena in nature. The Gods of today are those of the Sky, creative gods whose destructive pleasures are kept "hidden" like the misdeeds of public officials. The Gods for the Black Adept must serve the self and the needs of the Mind – Spirit – Body.

The Black Adept who enters the path of the Vampyre will view his/her own body as a temple and that their mind and spirit are the manifestations of the God in which they are. Defining a God is something you are aspiring to be like, that which brings you something beneficial in the end. Black Adepts define their existence by purpose and motion towards the experience and goals. This is why many Luciferians consider themselves vampiric in some way or another. We seek continual experience and understand we are ultimately responsible for our own destiny.

When invoking or calling in the perceived "power" of the "God" understand that you must center yourself in expanding/strengthening the Body – Mind – Spirit, which the God must harmonize with your inner drive. The question of "believing in" spirits, gods or whatnot is not relevant in this context, what brings you tangible results in your life are!

The Left Hand Path as associated with this type of vampirism is not "evil" in itself. The left hand path is a separation of the mind from the natural order of monotheistic and "sheepherding" thought. The Vampyre (as it is spelled here) is a self-liberated individual who is aware of the role of nature, that there is a food chain and that he or she is responsible for their own development.

Those who have practiced and developed their initiatory "ascension" in the art of vampyrism will have experienced many of the "occurrences" which often expand consciousness into other realms of being. To be specific, Black Adepts who have developed their astral projection and dreaming body will be able to fly forth in the night via dream or nightmare workings. These types of dreams are vivid and often linger in the conscious memory for a period of time after waking. It is important to keep a journal of these experiences as they happen.

As a Black Adept has experienced the draining of blood current, or utilizing vampyrism in the Tunnels of Set there will be specific experiences around dreaming communion. Often, the dreaming body will go

forth to a type of “Sabbat” and commune with what can be perceived as other Vampyre Black Adepts who are communicating with others. These types of experiences are very intense and often empowering to the waking mind.

Vampyres often find a gateway to their projection via the Sigil of Varcolaci –Astwihad by focusing on the inverse pentagram intensely before sleep, often using a simple mantra or spell such as “By raven flight shall I go forth to the Undead”. It will take practice and is not always something which will occur, however when you open those gates and go forth in the dream-form you wish, your empowerment upon the path of the Vampyre will deeper and grow stronger.

In various Sinister Traditions is it is believed that there are vampyre beings that dwell in the astral plane; literally spirits of the air. The astral plane is much like a person; to one perception there is the inner-light of self-empowerment, victory and to another the darkness for which the vampyre may build a power-fountain within the dreaming/Aethyric body. The netherworld, the realm of the spirits of the air is shadowy realm which is not seen by our eyes. It is reachable by the rites of darkness, by the dream and our great subconscious; often the dead and other spirits contact us from the dreaming plane.

Black Adepts use the mirror and Varcolaci-Astwihad sigil for a focus point, along with a crystal to focus energy. The Dark Gods or “Dark Immortals” as they are called in the Sinister Tradition feed from the blood current of living beings, it infuses them with temporary “power” to enter further into our physical world.

SYMBOLISM OF BLOOD AND LIFE FORCE

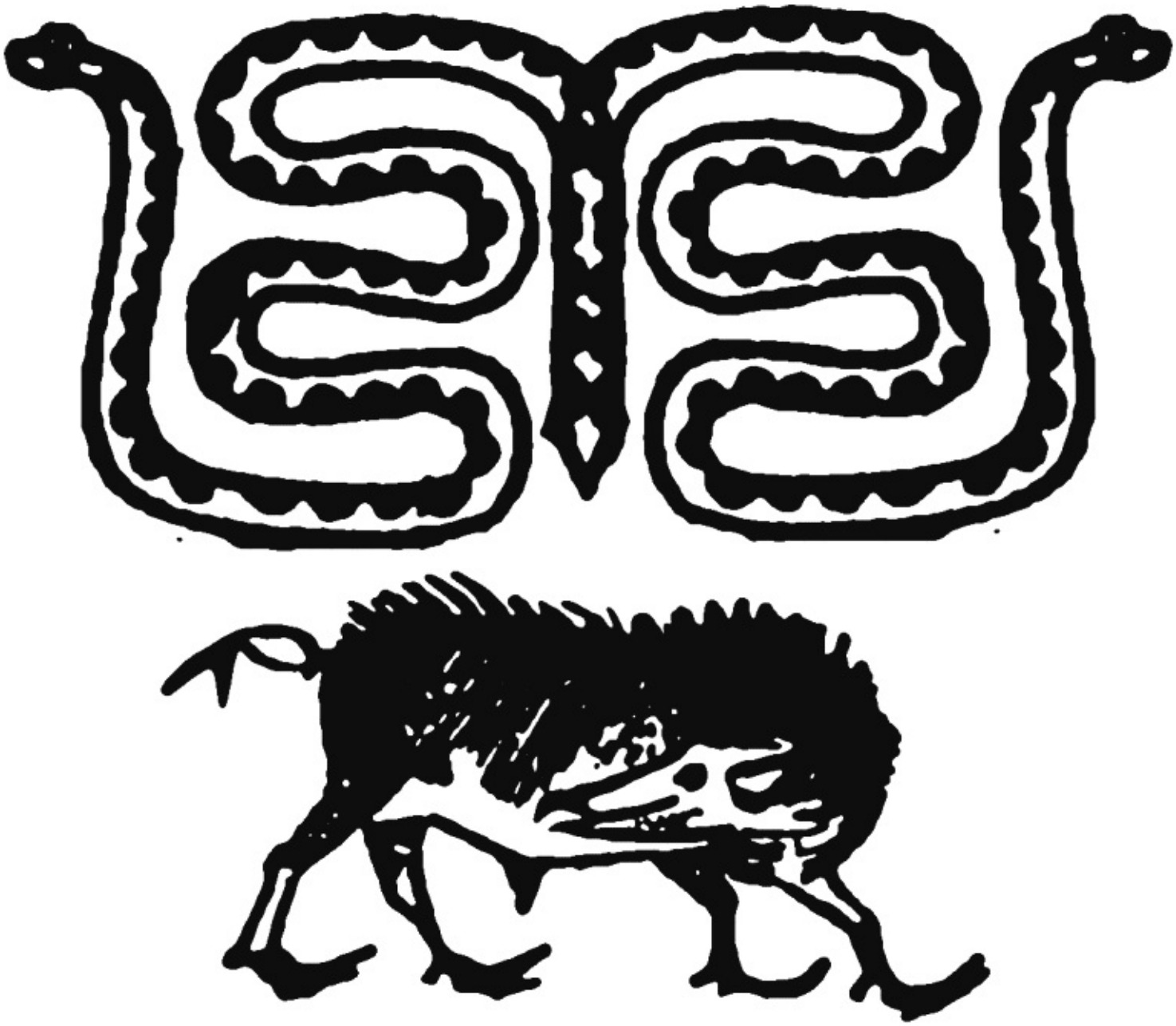
The consuming of blood has been a cornerstone of the Gods. Egyptian Gods and Goddesses are well centered on the practice of blood drinking. For instance Sekhmet wanted to destroy humanity; the Lion headed goddess of hate was appeased when Ra instructed her hand maidens to gather beer, mandrakes and has them pour a mixture over a field to create a red lake. Sekhmet is by this distracted by the body of water thinking it is blood. She then drinks from it and by becoming drunk finds her anger has temporarily passed.

The Egyptian Pharaoh Unas, upon physically dying rises up as God who grows strong by devouring the '*words of power*' or '*hekau*' and through consuming Gods absorbs their power and essence, increasing his own existence. Vampirism is clearly presented here as not only the taking of continued existence, being a predatory spirit, yet gaining further knowledge and power by consuming the '*saa*' or '*knowledge*' of all the Gods.

The Tibetan Book of the Dead, a Buddhist Nyingma tradition text which was read aloud to the dying to attain liberation, describes many wrathful deities and even the more peaceful Gods as drinking blood. This reflects the predatory instinct in all living being, no matter how peaceful they seek to be.

There are fifty-eight burning, shining blood-drinking wrathful deities, who are transformed from the peaceful deities. In the system of these Gods it is clear to see the balance and transcendence of the opposite. Each is meaningful and clearly supportive of the other in their own cosmic structure. As the individual visualizes these blood-drinking wrathful deities, it is important for the individual to approach them with trust and as old friends, for they are horrifying yet beneficial.

ENSORCELLING SHADOW



The Sigil of Apep and Seth (The Black Pig of Set)

Enter here the gate of Apep, Nak the serpent who devours all. Know that the doctrine of Apep is that of continual existence, transformation and absorbing that which will bring vitality. Notice that Apep always sought to devour Ra, the Sun. This was considered a driving force of life itself; Apep would utilize the solar power to actually become the Black Sun, the inverse power of Ra.

Apep is the force of chaos which is twofold in its approach and response. Firstly, Apep represents the primal atavistic current of the serpent or dragon. Secondly, Apep is a mask of deification from which the sorcerer may utilize the channeling of vitality.

To understand the current of which Apep devours from, one must become like the form of primal darkness. This will begin with a summoning of shadow and a utilized focus on chaos restricted.

SEKER THE GOD OF DEATH

Before the Cult of Osiris, Seker was the Lord of the Dead. He was called “The greatest god who was in the beginning and dwelleth in the darkness”. His work was the God of the Underworld, of death and devourment. It was said in the Egyptian Book of the Dead that Seker dwelled in the Tuat. Having a Throne in darkness, Seker surrounded himself with monster-serpents and vampyric forms.

The God Seker is so fearful that Ra even stays away from him, trying to avoid him entirely. Seker is presented as being in the form of a man but having a Hawks head and a pair of wings. He has serpents rising from these wings, more precisely a two headed serpent. It was written that his Shrine was pyramidal in form and was filled with darkness. He dwells near Amhet, a stream of fire where people were burned or boiled. There was a company of Gods which dwelt with Seker, specifically a Goddess whose primary meal was drinking the blood of the executed.

Seker exists within an abode which is described as choking others with impenetrable darkness. Guarding the dwelling to the entrance of the Tuat is a serpent with four legs, having a demonic-human head; other theriomorphic snakes with numerous heads including scorpions and winged monsters. All dwelling within a dark and desolate landscape of desert wasteland.

THE TRIAD OF DARKNESS

Being the assumption of the Deific Mask of Storms, Darkness, War and Chaos made Order.

The invocation of Set is to be considered an act of High Magick, specifically "Luciferian Magick" as you are aligning the triple components of Will, Desire and Belief towards a singularity of ascension. Invoking Set it to assert your awareness upon the world you live in; your desires and challenges shall be mastered and guided by your Will towards specific goals. Set is the Mastering aspect of Apep, the God of Darkness, Rebellion and Chaos yet also order and the desire for manifestation of desire.

The words of power are both Egyptian and GrecoEgyptian, specifically from the Papyrus of Ani and the Leyden Papyrus among others. The associations of the names of Set are both ancient and empowered by the primal cult of Set. Use them with intent and caution, make common of something with depth will diminish the importance of it. Thus the words of power should be used in rites and workings of importance.

The TRIAD OF DARKNESS is one half of the opposing fraction as written down by 'Hamar'at'[25]. There is a strong foundation of Balance in the Triad of Darkness, although noninitiates will find it horrifying in intent and find no resonance with the names of power.

[25] Charles Pace, see my grimoire developed from his 'Necrominon'.

Black Adepts understand that Light is intelligence and consciousness; Set as being the most powerful of the Gods possesses this. While is regarded as "Evil" his powers and intellect in the Egyptian mysteries is both balanced and varied. While the Triple Hermetic Circle which is not explained here demonstrates a Sethanic association of both the Triad of Darkness and Light, the Triad of Darkness is best worked in shadow and assumption workings as a part of your foundations.

THE CIRCLE

The Circle itself is considered the embodiment of the Black Adept; it is a communion point between the above and below, the Darkness and Light in the extent of the Magician. In building a foundation of practice with working with Set, it is important to do so in full understanding of darkness and how to use the primal desires and urges of the subconscious within a creative outcome.

The purpose and foundation of the Work of the Black Adept, to assume the God form of firstly Set and then if inclined even Sekhmet and Anubis is to then through rebellion ascend as a God or Goddess. Ascending in reference to this work is to fully understand your role as Predator – the Rite of Unas which is from a surviving funeral text of King Unas – who gained power after death by devouring the Gods. All of these works are made possible in a psychological and spiritual aspect once the Black Adept is aligned with the current.

The Triad of Darkness is not just Death, Hate and Evil – rather once these masks have been understood they are control points for that which is within us. Controlling hate – directing it in an energy form of motivation and creation, evil being rebellion against the order representing oppression, all of these are beneficial. Humans fear death, the unknown, for our path is the acceptance of this process while seeking to crystallize the psyche as a God or Goddess.

Clearly, using the TRIAD OF DARKNESS is not for negative workings, for Higher Magick (Luciferian Magick) workings require assumption of the powers invoked, thus entering the Temple which is the Mind-Body-Spirit.

The Circle is an outline which brings association with the Serpent, the Apep serpent which represents timeless being, immortal existence of the psyche. Thus the circle has no beginning or end, this formula is called AZOTHOZ.

When the Black Adept steps within the circle he or she is aligning the Mind within the “Deific Mask” towards the path of not only refining consciousness yet also transforming and crystallizing a point of the psyche towards a living Deific Force.

TRIAD OF DARKNESS

Pentacle represents candle

TRIAD OF DARKNESS

Seth-an (Darkness)
Sekhmet (Hate)
Anubis (Death)

The essence of Sethanic Witchcraft as a Luciferian path of selftransformation through fully exploring and embracing the darkness and deep desires buried within the subconscious. Black Adepts will explore the darkest workings to express and shape the power of atavisms, to reawaken them from the depths of the abyss and utilize them to create in this world. Blood rites, sexual magick with consenting adults are sometimes utilized, however Luciferians do not fall prey to typical Christian ideological behavior. We understand balance is essential in this work, thus we retain a sense of power from it.

Sethanic Magick is the path to dark knowledge, yet it also will raise you up as a source of Light itself. The circle is not designed to keep something out; it is merely a focusing point for the magician.

INVOKING THE TRIAD OF DARKNESS

Starting in the South, invoke Seth-an while visualizing the blackened light illuminating upward through you. You will move widdershins or counter-clockwise against the course of the sun. The purpose is to announce the Black Adept as being the God, thus compelling his or her Will upon the exterior universe.

FACE SOUTH

KOLCHOI TONTONON[26] I invoke the sacred Triad of Darkness! I am SETEM-ARITF[27]
Anet hra neter hen Seth-an *Homage to thee Divine Set* Aa heh, Set-heh
Heir of Eternity, Eternal Set Anet hra neter hen Seth-an *Homage to thee divine Seth-an* Ankh-ka, Djed-Ankh
Soul-mate, everlasting life

[26] The secret name of Set, a powerful name of mastery, vibrate deeply Seven times [27] 'Fire in the Eye' representing the Black Flame.

FACE NORTH-WEST
Anet hra neter hen Anpu *Homage to thee divine Anubis* Ankh-ka, Djed-Ankh
Soul-mate, everlasting life
Anpu, Lord of Jackals
Open forth the way to me! Who keeps the Balance, Hearken to me!

FACE NORTH-EAST

Anet hra neter hen Sekhmet
Homage to thee divine Sekhmet
Ankh-ka, Djed-Ankh
Soul-mate, everlasting life
Goddess of Anger and Cruel Slaughter
Who drinks blood until your anger is sated! I invoke thee Sekhmet to defend my essence!

Once you have cast the Triad of Darkness, visualize them equally around you and that their fire is shared with you in the center.

Nuk neter hen Seth-an
I am the Divine Set-an
Kheper tchesef
Self-created
Neter – kua Seth-an
I have become Seth-an
Au semtu Seth-an,
The Serpent Guide of Seth-an,

Em hat-f khut ent bes *Before the spirit of flame* Shent-na Set-heh I invoke the Eternal Set

INVOCATION OF TYPHON-SETH, KNOWN AS PAKERBETH

The Indwelling of the Daimon

The invocation here is constructed not only from ancient Egyptian 'words of magic' or "Hekas" yet also the associations of Set from Greek magical lore and the Semitic names of the God of Darkness, Chaos and Strength.

Set may be invoked before the Sun in works of 'Prophetic' aims or more specifically communion with thy Daimon. In the night Set may be invoked before the moon in works of enchantment. The names of 'Ereskhigal', 'Neboposoaleth' and 'Aberamenthoou' are associated with Hecate and the Goddess of Darkness and Witchcraft. These names are used frequently in the ancient Magical Leyden Papyrus of Greek-Egyptian Sorcery involving Set.

Typhon-Set may be called as Apep which is his primordial form of the serpent which devours the moon, then seeking Ra who represents the Sun in order to gain his power. Set as the Daemon soon overcomes these primal instincts to become the powerful protector of Ra, thus bringing balance while still invoking chaos.

The **'hundred-Lettered name of Typhon'** is the supreme GrecoEgyptian name of Typhon-Seth associated with the constellation of the Bear[28] and has significance with using the name for works involving power.

[28] Greek Magical Papyri by Hans Dieter Betz

You may use this invocation in ceremonial workings or simple chants during the course of your day. When reciting, vibrate each Name of Set with intent and while visualizing your Will being manifest with each name. It is imperative to identify yourself as Set dwelling within, the union of the God of Storms with your consciousness.

INVOCATION OF TYPHON-SET, THE GOD PAKERBETH To establish the Temple-indwelling within

Descended and Adapted from an Ancient Greco-Egyptian Papyri Spell to accomplish anything.

Prior to this ancient invocation, take a piece of paper and write down the hundred-lettered name of Typhon-Set, the sacred name is from the GrecoEgyptian 'Powerful Spell of the Bear' which is a reference to the constellation associated with Typhon. Once this is written, shape it in the form of a star and bind it with a cord and placed upon your altar.

The Daimon of Khaos
I invoke thee, Typhon-Set!
Who bears the tumult of storm
Whose might is greater than all the Gods Hear the words which shake the foundations of creation That which coils the serpent in the immortal cycle of creation And destruction:
IO ERBETH, IO PAKERBETH
IO BOLKHOSETH, IO PATATHANX IO SORO, IO NEBOUTOSOUALETH AKTIOPHI, ERESKHIGAL, NEBOPOSALETH ABERAMENTHOOU, LERTHEXANAX ETHRELHOTH, NEMAREBA, AEMINA! *Recite Seven Times:*
ERBETH (7X to raise the power of Set within) *Recite Nine Times:*
PAKERBETH (9X to Govern the Minds of Men) ANET HRA NETER HEN SET ANKH-KA *(English: Homage to thee divine Set Soul-Mate)* DJED-ANKH
(English: Everlasting Life)
Hear the words of Hekas
HU, SA!
Empower me great LERTHEMINO!
I invoke thee Set by thy Secret name
KOLCHOI TONTONON
Who darkens the Sky
Who wields the Tcham Scepter which bears thy image! Whose weapon is the Pesh-Khent forked as thy tail!

I wield these to cut myself away from the servitude of the world!

As PAKERBETH to command this world unto my Will! Mighty One of Two-Fold Strength arises through me!

I call upon you, inhabitants of Chaos, of Erebos, of the abyss, of the depth, of earth and dwelling in the recesses of the heavens, shrouded in the dark clouds and forlorn places of earth. I invoke the guardians of secrets, enthroned powers in the underworld, those who are wielding power over the earth, foundation-layers, air-transversers, inhabitants of dark-Erebos, iron-hearted, adverse daimons, guarding Tartaros, I call thee by the hundred-letter name of TYPHON-SET!

The Hundred-lettered name of Typhon-Set:

ACHCHOR ACHCHOR ACHACHACHPTOUMI CHACHCHO CHARACHOCH CHAPTOUME CHORA CHOCH APTOUMIME CHOCHAPTOU CHARACHPTOU CHACHCHO CHARA

CHOCH PTENACHOCHEOU

So it is done!

THE INVOCATION OF AM-MIT

THE DEVOURER

Am-mit the devourer of the dead is the vampyric force which eats the heart of man when judged through initiation in the Underworld. UNEM-KHU is a vampyric serpent similar to Am-mit, being a monster-serpent which devours the shadows of the dead and the spirits which are brought to him. Am-mit appeared as a demon formed as part lion, crocodile and hippopotamus. There are other devouring gods associated with the Tuat as well who have a Vampyric nature. They are:

UNEM – KHAIBITU "Eater of shadows"
SET-QESU "Bone-crusher"
HETCH-HAU – "He of the White teeth"
UNEM-SNEF "Eater of Blood"

These powers may be meditated upon in your journey; please note that you will find similar powers in the various Qlippothic Tunnels of Set as well. I strongly advise all Black Adepts to drink of the pure gnosis of a specific pantheon first before 'blending'; while my own initiation was opposite of this (as no one presented to the occult world the 'pantheon' integrity I am attempting except for a small, nearly invisible few). If you begin in Babylonian workings; encircle yourself with nothing but that pantheon for at least six months to fully understand the deific masks and their powers within the self and nature.

Once you have worked through several pantheons you will find yourself quite familiar with the various parallel deific masks/gods in nearly every culture; this will allow the Great Work as you gain knowledge and power, the energies will flow towards you in accordance with your True Will.

INVOKING THE SERPENT-CHAOS OF APEP

The Sigil of Seth-Apophis by Michael W. Ford

Utilize a black candle and a red candle, facing opposite sides of you in the Circle of Evocation. The circle is the focus of the body of darkness and each candle represents the material and shadow form, the red is symbolic of life force and the spirit-souls devoured. You may focus on the Apep sigil as well.

ZAZAS, ZAZAS, NASATANADA ZAZAS

(Strike the floor after each word, continue and raise the inspiration of the rite)

I am that ancient force, first clawed from a womb to seek the light of self-divinity. I entered the darkness of NUN, that very abyss which my form cracks and mutates.
I become APEP, ancient source of vampiric hunger, whose very essence of the brightest of all Gods.

I conceal the light in my abyssic form of darkness.
(Facing the black candle, envision the forms of Set-Apep) *Know by my names the forms of which I shall attain mastery:*

HEMHEMTI – The serpent with the face of the cat, whose stealth is deadly in the dream!
KHERMUTI – the spirit shall not be saved from my hunger **HAU-HRA** – I face darkness and light, both shall be my feast of self-divinity!
AMAM – I devour the hearts of man and woman, I give them the sleep of nothingness.
SAATET-TA – I am the darkener of the earth, the one who breeds serpents.

TUTU – I am the Opposer and Adversary in one.
ALUTI – I have the power to transverse the depths of the abyss!

KARAUEMEMTI – UAI – KHAK-IB, SEKHEM – HRA, BETESHU – I am the dragon eternal, the serpent of the abyss! **HAUNA-ARU-HER-HRA** – the crocodile whose watchful presence in the night makes it stronger.
QUETU – I am the sorcerer whose shadows shall expand upon that which I desire.

0. Sit in the upright position, legs folded and the incense of myrrh in the chamber. A single black candle should be lit up the altar, a symbol of the serpent within the center.

I. Moving from the base of the spine, visualize a blackened serpent twisting up your spine. Each chakra it passes would illuminate a part of the body. You shall use the slow but steady breathing technique to achieve the gnosis you require.

II. As each Chakra is activated, simply and without extensive thought single your mind to the point of "darkness become serpent" and envision the shadow encircling the Body and it closing tightly to form a black serpent which is to be your body. As it moves upward as the Black Snake moves up your spine envision your instincts tightening, focusing and slowly forgetting mundane thought. When the serpent reaches the Ajna Chakra allow the transformation to complete, your shadow fully transformed into the black serpent. Your eyes will glow as a dull fire, a yellowing – crimson point of inner light which will captivate your prey for when you shall consume it. Meditate upon stillness, darkness and that the fire within is your only guidance. With that knowledge you understand you are alone, relevant only to yourself. When you seek the essence of the Sun, you seek it to devour and then grow stronger from it.

III. Allow your shadow to descend into the darkness of the Earth, entering the pits of the Tuat. Entering

the Aat of Tuiqaui-aaui, your name becomes Akriu, your hunger for the spirits of Ra is great. Notice the very coils of your blackened form, the instinct to strike when prey draws close, to compel it to you.

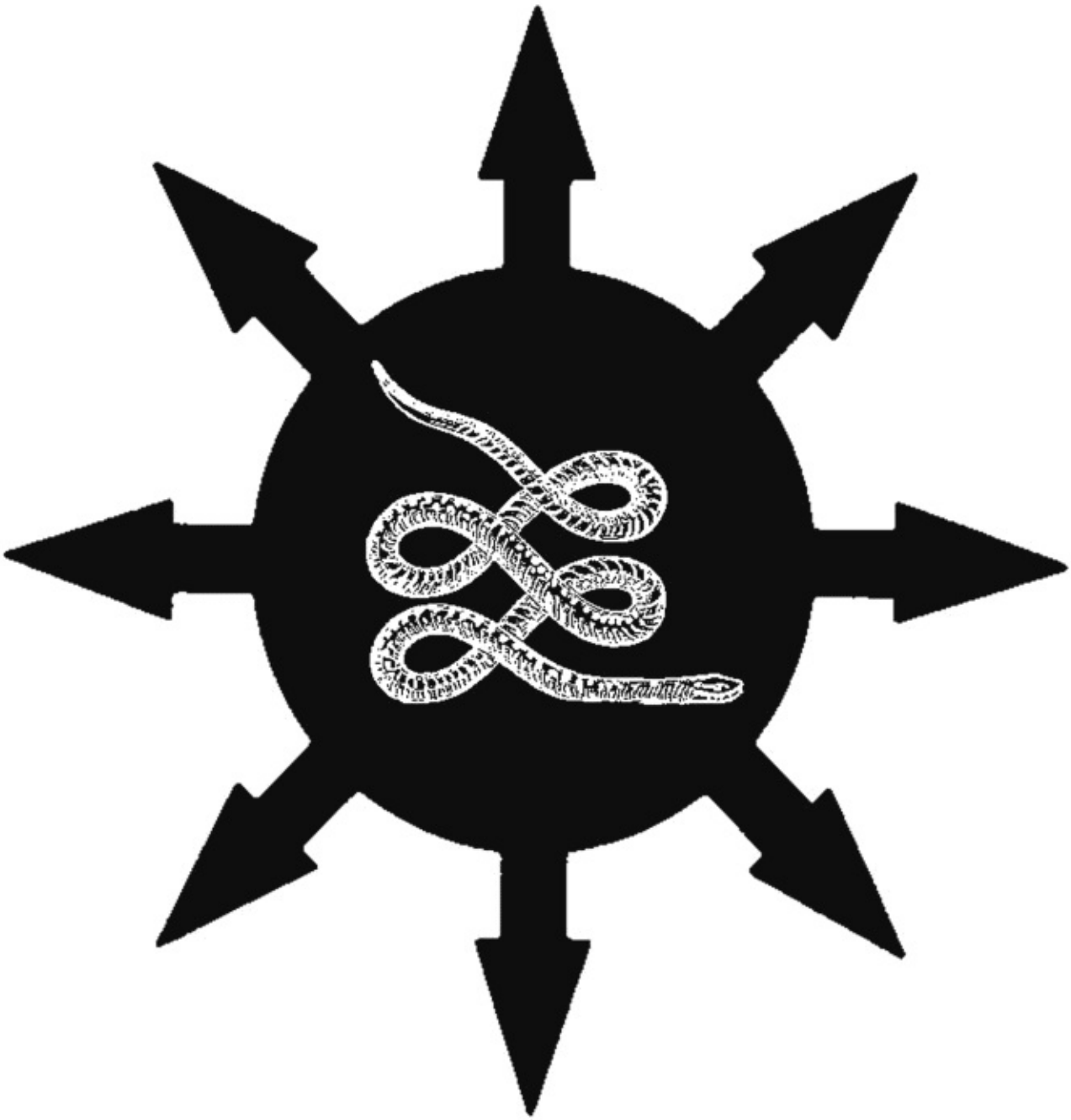
Enter now the Aat of the Serpent Ases, who is the one of the Evil Eye. Visualize this form within; the Eyes are the Window of the soul. This cavern is filled with distanced fires and a blend of searing heat and bitter cold. As spirit-souls move through this cave, your form approaches them and your eyes fascinate them. As you capture their image with your glare, you motion them forward. Once they are close enough you strike with blinding speed, consuming their consciousness and being. You feel the surge of fire within, the power of devouring. Their insight is yours; their power of isolate consciousness is yours. Welcome to the Path of the Gods!

Enter now the Tenth Aat, the cavern of the Serpent Gods Nau and Nehebkau. Listen to their barbarous words; let them awake within your great blackened form. Open your eyes as Nehebkau and begin drinking the souls around you, the Shades for the substance of darkness and the spirit-souls for the fire of isolate consciousness, illuminate the flame within higher yet concealed in the form of Apep.

IV. Utilize Apep in the dreaming sense, upon the action of becoming as the serpent.

Controlling the mind, allow yourself to enter sleep. Visualize moving through the abyss and attacking those who fear you. Draining them, you gain some of their knowledge.

V. In specific ceremonial rites, the Apep form used in chakra meditations may use the imagination to transform the image of Apep into that of Set-Typhon, which will symbolize control and power within. Set-Typhon is the Blackened God of the Storm and the isolate consciousness of inner power and immortality.



The Chaos Sphere of Apep

THE BECOMING OF APEP APOPHIAN MORPHOGENESIS

T he Vampyre Magickian who wishes to drink of the abyssic waters may utilize a working to create an image of the ancient serpent within. Know that once you drink of this gnosis you may never be the same, ever seeking to bury it later, Apep always is revealed in the consciousness later on. Do not seek to hide the darkness within; rather use it to grow stronger in mind and spirit.

Creating a Black Candle, warm it until you may shape it into certain aspects of a serpent, such as scales or carvings with the name of Apep. Visualize the spirit of Apep, not the mindless chaos attributed to him falsely, rather the cold calculation of the spirit of self-determined manifestation.

The traits of Apep you wish to learn are these basic forms:

Assume Formlessness – Seek change in self and find out what is permanent, the center of the Spirit-soul. When you have enemies you must be able to keep them off balance at times. Utilize a means of formlessness, change in ways they would not suspect of you. Like Apep, continue to re-form yourself according to what you wish to achieve. Notice that Apep has different names which go along with different forms. Apep is able to announce intention with the name and achieve that goal. In the world around you, it is essential to take this form to achieve the goal.

Seduce the Hearts and Minds – how you present yourself to others will often give you the result you wish. If you want to achieve a goal, all you do must be geared at obtaining that goal, the old theory of get back what you put out. Not the Evil Eye is the commanding presence, or seductive presence. Utilize language and tone to bring others around to your point of view.

Stirring the Roaring Ocean – Be as Apep.

When you need to gain a victory, set the wheels in motion by causing a storm around you and your enemies. Be careful to remain calm and objective, watch your enemies grow angry and begin the acting of misguided deeds, done out of the heat of the moment. You will gain perspective and power by being the cold serpent waiting to strike.

Use words to announce your desire to flesh – The sorcery of the spoken word is paramount. When you are confident and resilient, you can achieve anything within your grasp. As within ritual you announce your desires, in the world around announce what will come to pass and how it will occur. This may be a promotion or some other result. Set the path for it to be achieved and announce it – the results will astonish you!

Burn each candle during a meditation rite. With the Black Candle you will devour the shade, the ability to change form, to control the spirit world and this world and death shall be but a changing process for your physical form.
1. As the black candle burns, imagine what things you wish

to accomplish and the proper path of achieving it. Can you visualize and see it? Is it possible within your realm of control? What would be different if you approached it this way?

2. What happens if I have an obstacle, a problem? How can I get around this problem? What is the best way to avoid a problem like this?

3. When I achieve my goal, will I be able to stop myself? I must be willing to stop when I have made it flesh and enjoy it, rather than ignore the result and want more.

1. As the red candle burns, visualize the trait of fluid form, that as the serpent you can wear different masks socially. As you are able to strip away these forms, what common traits are reflective of the Adversary and your spirit? When you can strip away the masks during your exercise you may wish to meditate upon what is constant.

2. Outlook and perception of character is everything. Do you believe you are strong, intelligent and attractive or do you think you are weak and quick to impulse? Which traits prove successful for you, how

can you make them better? Your view is everything as the foundation of successful magick. In short, seek healthy self-esteem and selfishness; avoid arrogance and overt greed – the history books are filled with such losers.

3. Think about how you are alone and there is no other God that what begins within. Once you are able to utilize this cold fact you are able to make yourself the Temple and your spirit the Deity presiding within it.

THE BLACK AND RED SERPENT

Let the Vampyre Magickian be centered in his or her created temple, meditating on the form of Apep. In the spiritual transformation the Chakras may be illuminated by methods described in ADAMU or LIBER HVHI. The Black and Red Serpents shall now be utilized as Nehebkau and Nau, the same as Do-Mar and De-hak as written in Liber HVHI. The Black Serpent is the aspect of the self, the servitor which devours the shade of the prey, while the Red Serpent devours the fire or essence. This relates to Khaybet and KHU respectively.

TO DEVOUR THE SHADOW AND SPIRIT-SOUL

The Evocation Triangle of Apep

Burn a black and red candle separately. Envision the traits of your enemy when you scribe the name and actions into the candles.

Black candle – represents the shade of your enemy, associated with his physical body, the shadow being the double not as the genius of soul. Traits can be associated as: jealously, physical strength, lust, weakness such as bad timing, lack of responsibility, etc. Visualize the Black Serpent biting into the physical kneeling body of your enemy and drinking deep of the shadow. Feel the rush of this while the candle burns.

I am Unem-khaibitu (Eater of Shadows), the serpent which drinks is the darkness which is eternal. I consume you _name_, my victim and absorb your abilities to harm me. I shall turn your strength and weakness against you. As this candle shrinks with the hungering flame, so does your shadow! I am the Eater of Hearts, the Ka and Ba shall be of my divine chalice offered to my own divinity! I shall absorb

all that they know and are of, to enter the darkness of sleep and arise with new wisdom. Hail Nak, night-terror and immolator of the spiritsouls!!

Red candle – represents the spirit-soul of your enemy, associated with the core traits of the soul. This is the genius and the knowledge within the skull as it is known. Traits are: unique behavior, reactions identified as constant in association, eye movement in regular situations, knowledge and wisdom – what they are good at, the reason for the actions they take will lead to core personality traits, etc. Imagine the red serpent drinking of this spirit, absorbing the fragments until the spirit is no more and is a part of you.

I am Unem-snef (Eater of blood), who drinks of the crimson fountain, the source of life. With this red flame I consume your spirit-soul, your mind. Only fragments will remain. I will shatter your being and destroy your life with my hunger. As the red blood is consumed by the flame, I grow stronger from your weakness. Apep am I, ancient and immortal. Taste now of true spirit death!

Be cautious in this type of Working, the results can be dangerous.

CHANT OF UNEM-SNEF

(The Eater of Blood)
Burning a candle symbolic of Apep in front of a mirror on your altar, you may intone:

Hail the soul and shade of Apep, who is my initiator and true self! Apep triumphs over Ra! Taste the life of Ra, Apep!
Apep triumphs over Ra! Taste the life of Ra, Apep!
Apep triumphs over Ra! Taste the life of Ra, Apep!
Apep triumphs over Ra! Taste the life of Ra, Apep!

Come forth Fiend, enter and awaken in my spirit! Let the shadow be subject unto me! I shall destroy and consume my enemies! I shall continually rise again! Apep, rise again!

Come Apep, rise in my spirit and body:

HEMHEMTI, SAATET-TA, QUETU, HAUNA-ARU-HER-HRA, AMAM, TUTU, KHERMUTI, HAU-HRA, KARAUEMEMTI, ALUTI, UAI - KHAK-IB, SEKHEM – HRA, BETESHU

I announce my spiritual nature as predator and my essence which is of the Blackened Flame. I am eternal and awake in the spirit of the Adversary. I am of many names:

Neha-hau (Stinking body), *Unem-snef (Eater of blood), Herfhad (whose face is turned behind him, ie. Opposer), Unem-khaibitu (Eater of Shadows), Up-uatu, the wolf-god, AMMIT – the soul devouring dragon, I am SUITI, the Blackened One who feeds on the hearts of souls, I keep watch in darkness!*

Let my hunger be sated. My enemy is before me.
So it is done.

Take the fragments of each candle and with a source of heat, press and blend them into one. After this has dried for a suitable period take the candle as one item to a fire and announcing their spirit-death, toss this candle into the fire and visualize the flames bringing their spirit into your body. Absorb and devour their

consciousness!

TRANSFORMATION INTO APEP

Apep is the foundation for the rebellion of the spirit. This vampiric force is the center of chaos, like the traditional versions of the Adversary, Apep or Apophis can assume many forms. One of the most significant forms is the giant Black Serpent. To induce the startling terror needed to drain astral energy quickly, often a frightening form would be meaningful in dream or the astral plane.

The symbol of the Ankh Inverse is the coiled symbol of Apophis. This is a symbol of spiritual immortality, the Vampyre and the energy associated with the mind. The Kundalini or Dragon of the Depths is the key to this gnosis; learn to control the Kundalini and you will master a power instance of Vampyric Magick.

Vampyric Black Adepts may utilize the traditional Ankh for their workings as well, as it holds power of the immortal mind within the historical and mythological significance. Symbols are but what you infuse them with.

Understanding the nature of Set-Apep or Set-Typhon requires the Vampyre Black Adept to utilize aspects of selftransformation.

You should have a candle signifying Apep which should be on a table or dresser in front of the area in which you are resting. Lie down; clear your mind of anything you were previously thinking of.

Remember, the essence of Apep is the continual point of self-transformation by manipulating Prana or Astral Energy. As you absorb you control the flow and aspects of the Astral body. As Apophis, you have Order in your being as Sekhem Apep, the calm individual instinct within. The energy points will be controlled by this calm equally, thus you must seek to remain in control of all of your emotions and feelings. Apep may change form or appearance, yet the core psyche remains intact.

A chant to focus upon during preparation is as follows.

THE CHANT OF TRANSFORMATION INTO APEP

Serpent-God of Many Folds, Saatet-ta
Whose existence is immortal, rise up, Hemhemti
Who enemy the Sun cannot harm, Qetu
O dweller of the black thunder cloud, Hau-hra
Who dwells in the abyss, Khermuti
Rise up in me, Apophis
Awaken in me, Apep
Shall I go forth in the Darkness to drink of Life
To drink from the Sun and the sleeping as I wish
It is my will to transform into Apep!

Slow your breathing and focus your thoughts on controlling your astral body. Begin to transform your astral body into a serpent form, imagine the hunger of your form as it bites down on the one you visit in dreams, drinking deep and releasing.

A method of transforming into Apep is equally useful this way:

Once you have achieved control over your astral body, begin floating your astral up to float directly above your body. Project your consciousness into this body. Now start with the feet, slowly blend the astral legs into one giant tale, elongating, twisting into a serpent. Your arms, moving into the body and the neck growing, hair dissipating on the astral body and serpent eyes opening.
The form will twist around until it is on its belly. As Apep, you have the power of storms and black thunder clouds. Use them on the astral plane.

AM TUAT THE GATES OF THE TUAT

One of the earliest funerary texts was called the “Am Tuat”, being a description of the Underworld (Tuat, Aat) of the Amenti (Hidden Place) by ancient priests of Amon. This journey by boat which begins in the Western entrance to the Underworld ending in the Eastern Gate describes the journey of Amon-Ra through the most ancient of the Tuat.

The oldest known descriptions of the Tuat were found in the tombs of Thothmes III in Thebes. These were copies on the sarcophagi and tomb walls of the Pharaohs and present us with a powerful initiatory formula which may be used to visualize in meditation and ritual towards seeking strength and power.

These gates are the regions in which Amon-Ra passed through during the hours of night and was as a whole the Underworld of Osiris. The mythological conception of the Tuat is a realm of darkness and night which was located in the Western desert and mountain lands where Amon-Ra took to his boat nightly to again emerge in the Eastern gate.

Nehebkau and Nau are described in the Egyptian Book of the Dead as Serpent-Gods who fed upon shades of the dead and Spirit-souls, residing in the TENTH AAT or cell of the underworld. To understand a foundation of vampirism and predatory spiritualism, we must look to the ancient Egyptians, their earliest hieroglyphics present references to some Gods being predators, controlling powerful death magick and devouring souls and fragments of spirits which enter near their tunnel or Tuat. Death Magick by definition is not ‘stasis’ magick per se, yet the transformation of power into a materialized form. In working with the shades of the dead, you are transforming atavisms (and your association with them) into conscious aspects of your core essence or true “self”.

The earliest forms of spiritual predators are found in the Tuat, which is essentially the identical concept of “hell” or the “abode of the dead”. The Gods within the Tuat are called ‘Tuatiu”. The sarcophagus of the Pharoh Seti I from 1350 B.C. depicts and image of a man encircled backwards in the Celestial waters, being the astral plane of sky. The man who is Osiris, the prey of Set, whose body makes up the Tuat. A majority of the parts of the Tuat were considered shrouded in darkness. It is within these cells that we discover the nature of vampirism, the spirit of spiritual hunger and power.

Am-mit was a tri-formed demonic form which had the body of a crocodile, part lion and part hippopotamus. The name Ammit is “the Eater of the Dead” and her role was to devour those who did not balance correctly on the scales in the hall of Judgement. Apshai was an insect who preyed upon souls as well.

In the following references to vampirism in the Egyptian sense, the following are descriptions and presentations of common traits associated with what is called Vampirism, within a spiritual context. In specific Tuats, or areas of the underworld there were predators that devoured spirits, growing strong from their consumption. Their forms were almost always Serpents, their eyes had “fire” in them or they had the power of being able to hypnotize their prey.

The underworld of the Tuat is indeed considered invisible; it is the unseen place of the dead. The vampiric beings which dwell in the Tuat and other abyssic places are Awakened Gods of the Pit, they are what we as Luciferians aspire to. They have freed themselves from the limitation of the carnal by living a full life – desiring continued existence and by means of antinomian self-deification, become Luciferian

spirits which defy the non-existence of another absorbing God.

THE AATS
(Gates of the Underworld) Ancient Egypt

Name of Aat Ruler/God Composed of or Nature of Amentet - Menuqet - Spirits feed from offerings

Sekhet Aaru - Ra-Heru Khuiti - Material which forms the sky
Aat of Spirit-souls -Osiris or Ra - Place of Blazing Fire **Tui-qaui-aaui** - Sati-temui (Serpent) - Devoured spirit-souls of the dead (vampiric)
Tui-qaui-aaui - Akriu (Serpent) - Enemy of Ra (Sun God, enemy of Set)
FIFTH AAT - Lesser Vampiric Shades - fed upon the shadows of the weak
Amhet - Sekher At - God in form of worm (possibly a serpent?)
Ases - Serpent with Evil Eye - Fascinated spirit-souls and devoured them
Hahetep -Qa-hahetep - Consumed the sacrifice of the slaughtered
Aksi -Holy God who dwelt within an Egg - Aat filled with Fire, who consumed souls

Tenth Aat - God who carried butcher knife and bore a serpent upon head. This is the Aat of the Serpent Gods NAU and NEHEBKAU, who devoured and grew strong from Spirit-souls and Shades of the Dead. When invoking, Burn Myrrh

Khert-Neter - ATU-Jackal headed man with two knives. Consumed Eye of Horus from Set

Unt -Uraei Goddesses which devour all - Full of fire **Uart-ent-mu** - Hebt-re-f Boiling water and fire.
Kher-aha -Serpent God - Guardian of the waters

Second Section of the Tuat
Urnes - Baiu Tauatiu, Souls of Tuat - Where Af-Ra fights serpents Hau and Neha-her
Third Section of the Tuat
Netnebuakheperaut Osiris - The dwelling of the followers of Osiris who fight against the Seba, or servitors of Set. **Fourth Section of the Tuat**
Ra-Stau - Seker - Kingdom of Death filled with serpents and monsters.
Fifth Section of the Tuat

AMMAHET - Seker - Pyramidal Shrine of Blackness, where dead are devoured. Seker has a company of Gods and a Goddess who are immortal vampire spirits, carrying out the execution of spirit-souls in this Tuat. This Goddess lived on the Blood of the Dead, some blood of the living was given to her by other Gods outside of the Tuat. Her spiritual palor must have been of darkness, bestial and hungering.

Ammahet or Amhet is the place of where Seker sits upon his Throne of Death in majesty. Seker was considered an older god than Osiris and by some traits associated with Set or Sutekh, the God of War and Darkness. It was during later associations that Seker was blended into Osiris and much of his infernal nature was no more.

“The Land of Seker is in the form of an elongated ellipse, and is enclosed by a wall of sand; it rests upon the backs of two man-headed sphinxes, each of which is called AF and lives upon the voice, or word, of the great god. The duty of these is to guard the Image of Seker. The form in which this god is depicted is that of a hawk-headed man, who stands between a pair of wings that project from the back

of a huge serpent having two heads and necks, and a tail terminating in a bearded human head. The Land of Seker is covered by a pyramid having its apex in the form of the head of a goddess, and above it is the vault of night, from which emerges the Beetle of KHEPERA When the Boat of AFU-RA comes to the pyramid, the Beetle ceases to converse with the goddess of the apex, whose duty it is to pass on its words to SEKER, and betakes itself to the Boat, and begins the revivification of AFU-RA, who is led on without delay to the end of RE-STAU, where he is received by the MORNING STAR and the light of a new day." **– Egyptian Heaven and Hell, E. A. Wallis Budge**

Seker is called "The God of the Night Sun" in the descriptions of Sir Wallis Budge in Egyptian Magic, relating to a deeper concept of antinomian consciousness. Seker is essentially inverse and holds life still beyond death. Seker is deep in the sand, relating to the underworld or symbolism thereof. The God takes form of a predatory bird and two Serpents coming from the back. KHEPERA is emerging from this night, representing change and self-progression. One may consider the concept of Seker as being the stripping away of the unneeded aspects of the meat machine that is daily life, the core essence or Black Flame is now revealed. This aspect is continually transforming and mutating, while continuing to crystallize the foundation essence.

"The religion of Seker proclaimed that th e god lived in impenetrable darkness, in a region of sand, closely guarded by terrible monster serpents, and it had little in it to induce the worshippers of the god to wish to be with him after their departure from this world. The cult Of SEKER is one of the oldest in Egypt, and in its earliest form it, no doubt, represents the belief as to the future life of some of the most primitive inhabitants of the country; in fact, it must have originated at a period when some influential body of priests taught that death was the end of all things, and when snakes and bulls were the commonest forms under which the gods of the neighbourhood of Memphis were worshipped. The oldest presentment of the Land of Seker which we have is, of course, not older than the XVIIIth or XIXth Dynasty, and it must be remembered that it is the work of the priests of Thebes, who would be certain to remove any texts, figures, or details which they found inconvenient for their view." – **Egyptian Heaven and Hell, E. A. Wallis Budge**

The "impenetrable darkness" is connected as well with Set and Apep, both terrifying in their opposing natures. Consider the later Persian concept of Angra Mainyu, who also dwelled in "impenetrable darkness". The Serpents which guarded Seker and his dwelling were also of great power, devouring souls and those who displeased the death god. In the concepts of nothingness, Seker still had isolate consciousness, being and a flame of life within.

"The priests of Amen -Ra found it to be impossible to ignore entirely SEKER and his Land, when they were depicting the various Underworlds of Egypt, but it is very suggestive that they make the path of AFU-RA to be over and not through his kingdom, and that AFU-RA had to go on his way without entering the pyramid beneath which reposed the IMAGE of SEKER in the deepest darkness of night, in fact without seeing SEKER at all. On the other hand, they attached the greatest importance to the knowledge of the pictures of the FOURTH and FIFTH DIVISIONS, and they believed that it would enable the body of a man to rejoin his soul, and prevent the goddess KHEMIT, from hacking it in pieces, and would secure for the believer a share of the offerings made to Seker."- **Egyptian Heaven and Hell, E. A. Wallis Budge**

Thus Seker was feared even by the mightest of the Gods, similar to Set who was called the greatest of the deities of Egypt. Seker hungered for life, his image so horrifying if he wished as to humble the strongest of

the Gods of the Sun. The Night Sun is that of the drinking of the sleeping lifeforce, the Serpent a symbol of his nature and cold, cunning calculation.

"When they arrived in the AMMAHET, some of them were cast into a lake of liquid fire, or of boiling water, and others were first cut in pieces, and then consumed by fire. Thus there is no doubt that there was a hell of fire in the kingdom of Seker, and that the tortures of mutilation and destruction by fire were believed to be reserved for the wicked. Of the rewards of the righteous in this kingdom we have no knowledge whatsoever, and it seems as if the scheme of the Other World of Seker made no provision for the beatified" - **Egyptian Heaven and Hell, E. A. Wallis Budge**

The wicked are considered in subjective terms, if the children of Ra killed their enemy, the enemy was wicked. If the children of rebellion, the Seba killed children of Ra, they too were "wicked". Seker feasted from what he wished, the souls brought to him were spiritual substance nonetheless. The fires were indeed cleansing, yet one must consider the later foundations of Angra Mainyu, that by his realm alone he mingled smoke with fire and thus inverted it to a daemonic life-giving flame, not that of the Sun God.

"The IMAGE of Seker, which has been described above, lives in thick darkness, and any light which is seen there proceeds from the "eyes of the heads of the great god whose flesh sendeth forth light," and the god himself lives upon the offerings which are made to the god TEMU upon earth. When AFU-RA has passed by in his boat there is heard in the Land of Seker a mighty noise which is like unto that heard in the heights of heaven when they are disturbed by a storm. On one side of the Land of Seker is the serpent TEPAN (vol. i., p. 95), which presents to the god the offerings made to him daily; on the other is the serpent ANKHAAPAU, which lives upon its own fire, and remains always on guard. Close by are the emblems of the various forms of Seker. Behind the serpent TEPAN is a lake of boiling water, from which project the heads of those who are being boiled therein. This lake or stream is called NETU, and it is situated in the region of the kingdom of Seker which is called AMMAHET, the unfortunate beings who are in the boiling water weep when the Boat of AFURA has passed them by." - **Egyptian Heaven and Hell, E. A. Wallis Budge**

We find here that the Serpent was a vampiric manifestation of the Eye of Antinomian hunger that continually fire and snakes were brought in union in mythological representations. The Serpent was such a powerful entity that mostly all Daemonic forces were symbolized as taking such forms. Consider the following which refers to Set:

"Horus, hawk -headed and wearing a disk, leaning with his right shoulder upon a long staff, and holding in his left hand a boomerang, one end of which is in the form of a serpent's head. A huge serpent, called the "Everlasting SET," standing upon his tail. A large pit, with a vaulted roof, filled with fire, wherein "the enemies," of Ra are being consumed; the name of the pit is HATET-KETITS, and is presided over by a goddess with the head of a lioness, who holds in her hands a large knife, and pours fire into it from her mouth." - The Book of Am-Tuat by E. A. Wallis Budge

Here Set has taken the form of a huge Serpent and was called "Everlasting SET", i.e. that he was IMMORTAL in essence. He too was related to the element of Fire here, representing the power and result of his being. The flames transform matter, Set and Seker were thus Lords of Chaos and subconscious transformation.

Sixth Section of the Tuat

Metchet-mu-nebt-Tuat - Khu and five headed serpent - Spirit dwellers, dead kings. Contains - **UNEM-KHU**, the monster serpent who devours the shadows of the dead and strangely enough associated with devouring enemies of Af Ra.

Seventh Section of the Tuat
Thephetshetat - Apep or Neha-her, serpents obstructing the path - Abshe-am-Tuat, monster crocodile
Eight Section of the Tuat
Tebat-neterus - Gods within Circles - Gods reply to those who pass
Ninth Section of the Tuat
Bestaruankhet-kheperu - Serpent Mehen - Twelve Uraei Pour fire from their mouth, lighting the way
Tenth Section and Eleventh Section

Metchetqatutchebu and Reenqerrtaptkhatu reconstructors of the Sun. Here is the dwelling partially of Fire, where Set-heh or the Eternal SET in the form of the monstrous serpent.

Twelfth Section
Kheperkekiukhaumestu Celestial Waters of Nun, abyssic depths.

The BOOK OF GATES, *said to be created by the followers of OSIRIS presented the Tuat in different yet interesting terms. Consider that those who die can be no greater than what they have done on earth. Make yourself a God here and now!*

We see here there were also adversarial and Vampiric elements associated with the underworld.
First Section of the Tuat

Here the Gods of Magickal Power, deific masks known as SA and HEKA are with the KHEPHRA beetle and a Serpent surrounding it. This is the Section called SET AMENTET of which the guardians are SET and TET.

Second Section of the Tuat

SASET – the Serpent, here the Sun God of Night takes the form of a Ram headed human from which the Serpent Goddess MEHEN coils around his shrine. In this section of the Tuat, APEP, the archenemy of Ra sends forth children of rebellion who are caught and bound in fetters, while those who worship the Sun God are kept with care.

Third Section of the Tuat

The Gate called SEPTT-UAUAU which is of flames, the God being the Serpent AQBI. Here APEP is caught spell bound along with his children SEBA and AF, who are injured.

Fourth Section of the Tuat

The Gate of NEBTSTCHEFAU Guarded by the Serpent TCHEBTBI Within this cell The Monster Serpent Herrt who spawns twelve other snakes.

Fifth Section of the Tuat
The Gate of ARIT. Serpent God TEKAHER which means “Fiery Visage” or Face of Flames.
Sixth Section of the Tuat

The Gate of NEBTAHA and the Serpent-god **SETEMARITF** meaning **“Eye of Fire”**. A beast-pig is here before thrones and bears the title, “Eater of the Arm”.

Seventh Section of the Tuat

The Gate called PESTIT Serpent God AKHANARIT. Contains SEBA who appears as a large serpent. From his back come twelve human heads as he tries to destroys Afu Ra, the God of the Sun. Contains the Serpent NEHEP. Various Star Gods have tied in fetters a God with the three names of Qan, Naq and Aqen.

Eighth Section of the Tuat
The Gate of BEKHKHI, the Serpent God SETHER which is also “Fiery Face”.
Ninth Section of the Tuat

The Gate of AAT-SHEFSHEFT. The Serpent God ABTA. The Crocodile Seshsesh or Sessi guards the exit of this Tuat with Apep who seeks to devour Afu Ra. Contains the Serpent Gods KHEPRI, who has a head and two human legs at the end of the body, SHEMTI who has four heads at the end of the body, BATA who has a head at the end of each body and TEPI who has four human heads and bodies at the end of his own body.

Tenth Section of the Tuat

The Gate of TCHESERIT, The Serpent God SETHU. Mehen leads one through the Tuat with the double bow of Horus-Set. Apep also attacks in this Tuat and the Goddess Serq.

Eleventh Section of the Tuat
The Gate of SHETATBESU, the Serpent God AMNETUF. Apep (Apep) also appears in this Tuat.
Twelfth Section of the Tuat
The Gate of TESERT-BAIU and the Serpent Gods SEBI and RERI.
The Gate of NEBTAHA and the Serpent-god **SETEMARITF** meaning **“Eye of Fire”**.

CONSUMING ASTRAL ENERGY IN THE ABYSS

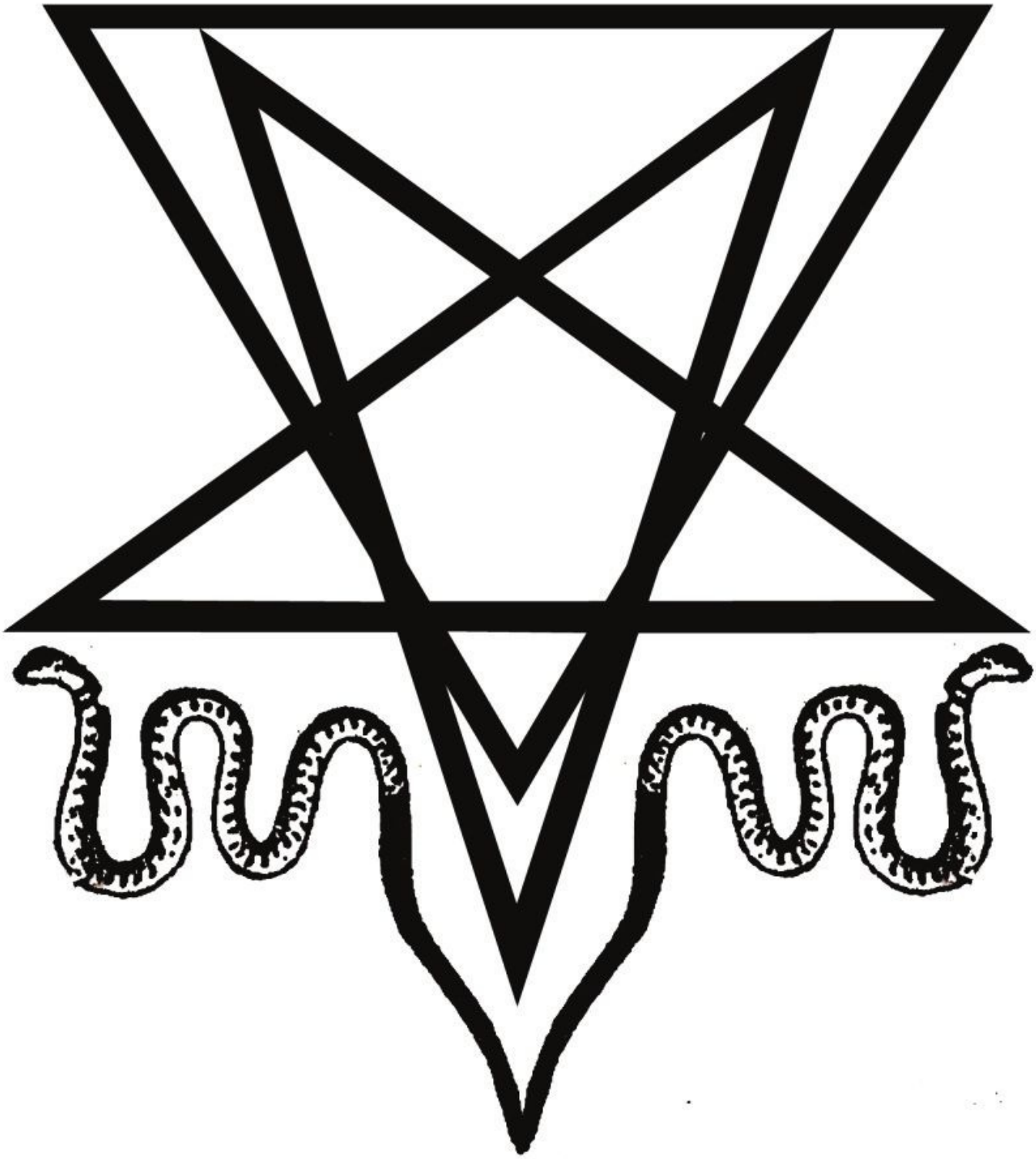
Khaybet – Draining Shades in the Land of the Dead

When going forth in the abyss, the Vampyre Magickian or Luciferian can be focused on draining some shades in the abyss. You may wish to do this as a process of your initiatory focus – but beware the consequences – consuming spirits may have a reversal as there are stronger shades in the abyss that do the same thing. Some thought conscious Luciferians may wish to offer some of their own astral energy to the shade and they consume in turn some of theirs.

The risk of such in the Qlippoth or otherwise is that you or the shade will gain an unhealthy obsession and you may yourself become a victim of vampyrism. Be cautious in your approach and drain no shade unless you are sure this is the path you wish.

There is a theory that a spirit may indeed consume a soul and take over their body. While this has never been scientifically proven, adds to a useful concept for the imagination of the Vampyre Magickian. Responsibility is of course one of the highest aspects which should be controlled.

Upon entering the astral plane you will want to allow yourself to sink deep, reaching the symbolic ocean or abyss. If working in a Qlippothic sense, focus on the sphere or level of hell you are entering. Once you have done so you will come across some bestial forms. As a Black Adept, once working with such forms you may command your sense of Will and nothing will attempt to harm you. If so, you may consume them by shifting your form into something a bit more suited to such.



The Sigil of Sethanic Power and the Black Pig of Set

UR-HEKA *The Path of Spiritual Power*

Unas, a powerful Pharaoh and one of the early kings, upon his death was deified by his predatory nature. Unas grew strong and immortal by devouring men and gods and ascended by this process to become Orion (Sahu), symbolized as a Five Rayed Star[29].

Unas is described as first feeding upon his fathers and mothers, consuming their powers. Soon after he hunts the Gods in the sky, stabs them and disembowels them to consume them three times a day. This process of ritual cannibalism and vampirism in a spiritual manner allows Unas to absorb the magical powers and mental characteristics of the gods and their spirits.

ANU – The Abode of the Gods in the heavens is ANU. The oldest company of Gods dwelt in ANU who are Temu, Set, Nephthys, Tefnut, Keb, Nuit, Osiris, Isis, Shu and joined by UNAS.

AAKHUT – The Cobra Guide-goddess who is upon the forehead, whose views the Soul is called AAKHUT
AKHEM-UPT (Arranger of Skulls)
TCHESER-TEP - DJESER-TEP (Who shepherdeth offerings to Unas)
HERI-TERUT (who bindeth offerings to Unas)
KHONSU - KHENSU-METES (decapitates and cuts for Unas)

[29] Plate XXXII, from Book of the Dead, Budge.

SEKHEM-UR THE ASCENSION OF UNAS

Unto Spiritual Self-Deification & Daimonic Illumination

The Egyptian Pharaoh Unas was the last ruler of the Fifth Dynasty, 2450-2300 BC and his tomb began the Book of the Dead. Additionally, the most interesting thing about Unas is that there is the text of the Pharaoh ascending and becoming a god by devouring the gods in a long act of spiritual vampirism. While it must be pointed out that “vampirism” is the act of consuming life force, be it blood or the spiritual energy, it is one of the earliest sources of this primordial act of the beauty of the primordial instinct.

Traditionally, Pharaohs assumed a “Horus” name, a “Nebty” name and a Golden Falcon name. For Unas his were recorded as the following: **Horus** name: **Wadj-tawy**, **Nebty**

name- Wadj-em-nebty, Golden Falcon: Bik-nub-wadj.

Unas is shown on one stele being crowned by both Set and Horus, showing his divine power over the two lands. The process of deification of the Pharaoh is quite elaborate and extensive, which adds to the imagery of the ritual. Unas is the prototype luciferian being: he devours different types of power to enhance his powers and immortality among the gods.

PATHWORKING OF DEVOURING THE GODS AS DESCRIBED IN THE PYRAMID TEXT

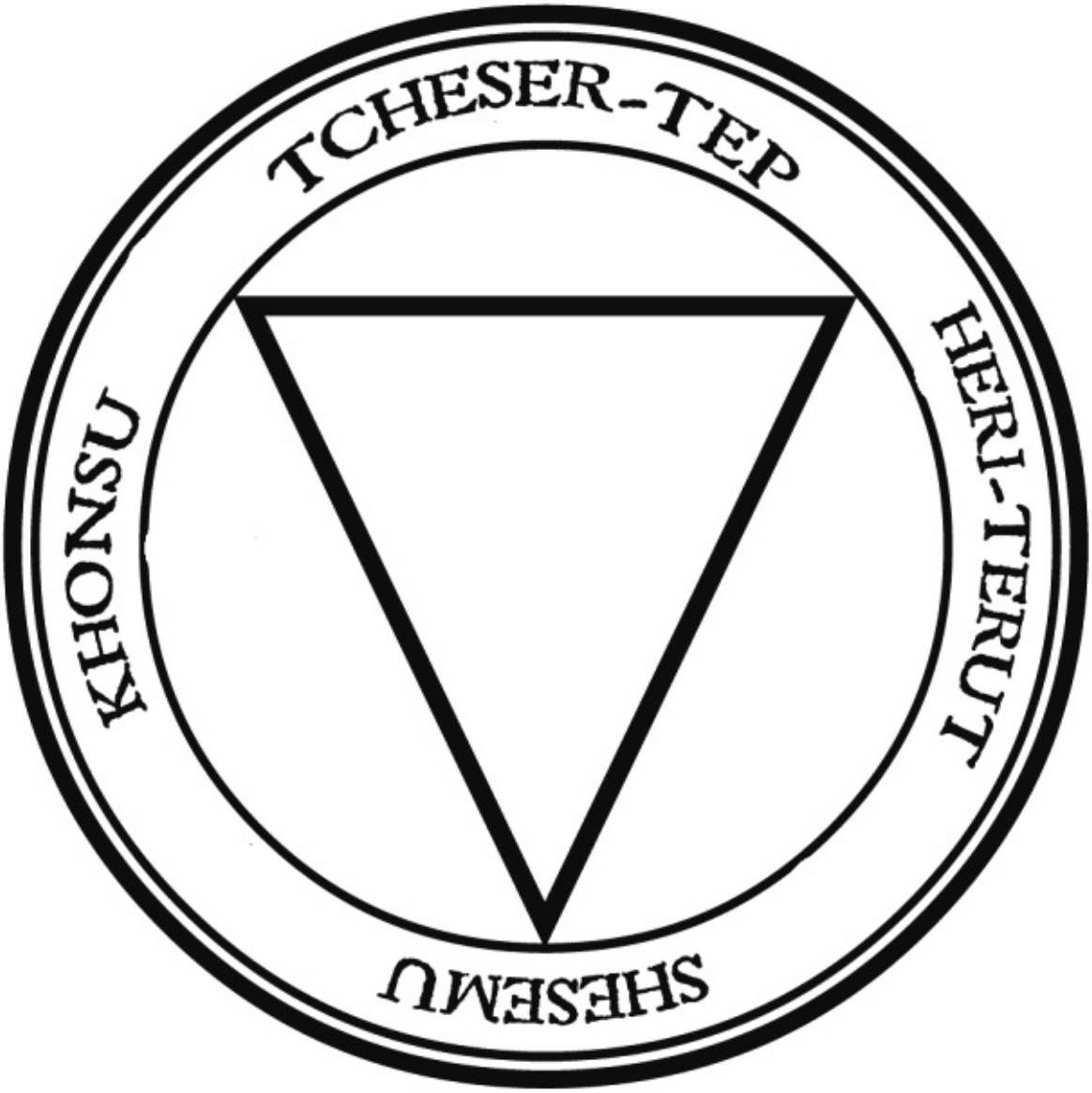
This is a ritual which demands a long term dedication. The process of initiation towards the spiritual predator is process of self-evolution, you don’t just “get there”, and like magick it is a process. The symbolism employed in this type of a working is reminiscent of the cultural and mythological standard of the text itself.

Let the Adept sit in meditation in his chamber, adorned with the imagery of predatory spiritualism around him or her. The symbols of Egyptian vampirism may be utilized and no other culture should be present in sight during the working. The Adept must encircle himself in the great art as this is a working of self-ascension which requires focus and visualization.

The success of the working is found in the complete involvement of the Adept to visualize and identify with the Deific Power itself. Your mind must be fully “encircled” in the identity of this power and the belief associated with it. Your identity must be aware that you are the only God that is; there is nothing else beside you.

During the process of consuming the Gods and powers, you cause yourself to grow stronger and more perceptive towards the energy consumed. The world moves in accordance with your Will is the mind set necessary. If you read the words carefully, even the specific Unas texts, it is clear that you are identifying with this power.

RITE OF ASCENSION



The Vampyric Triangle of Devouring Evocation

Let the Adept recite the following and visualize it afterword, step by step and visualize your own self in this process. You may recite this silently in your mind, facing your altar or place of working. It is important that you are not interrupted during the duration of the work itself. In addition, you may also spread the working out over a period of days.

Each God which is devoured should be considered for their specific knowledge in which they represent. This type of a “Deific mask” or God is visualized by your in the form of Unas, wherein you command the God to come forth to you with the aid of the servitors you consecrate in your workings. Devour the Gods by calling them within you, then visualize your sinking of tendrils, fangs or any form which adds up to devouring.

A good suggestion is to visualize the God and a flash of the knowledge they represent, then a burning light from within them shall be drawn to you until the light has increased to the point it is burning flame and a blinding flash.

Observe or visualize the God form in the same size as you, simply super-imposed over your astral body and then with your own will power command the God form to be absorbed by your own Sekhem or Power.

Depending on how long you will perform the rite, you may visualize yourself within a circle or create one where the Triad of Darkness (Seth-an, Anubis and Sekhmet) empower you. You may utilize a “triangle” with the Gods encircling the opfer or “victim” god to your triangle of consumption.

During the working, place your hand or your head within the triangle and visualize yourself in the deific mask of Unas devouring the god and drinking the blood, that while you don’t dislike the god you are consuming them to become stronger. Think and flash in your mind the attributes of the God, what you wish to obtain from them.

Once you have done this, in the days after test this working by doing something in the real world associated with the God and the powers you consumed. This could be for say Thoth, the ability to begin learning or sharpen your knowledge of language or utilizing magickial texts.

It may be of use to whisper or read intently, all the while painting the images with your mind while conducting the rite. Don’t visualize Unas but you must become and see from the view of the god, as you alone are the center of this working.

PART FIVE
TYPHONIAN & VAMPIRIC MAGICK

The ‘Hidden God’ alluded to in the works of Kenneth Grant and Aleister Crowley offer a glimpse into the possibility of the ‘inherent dream’, ‘true will’ or ‘Daemon’. While my work is dedicated to removing the illusion of ‘duality’, the existence of ‘light’ and ‘darkness’ still exist in terms of balance rather than absolutes.

Ritual Magick in Luciferianism offer the foundation of excellence which will allow the Black Adept to gain communion with the Daemon or True Will; as experience warrants the initiatory path may continue into the utmost depths of darkness
– not as a lust for ‘evil’ rather the most hidden shadow aspects of the psyche. This ‘darkness’ at the primordial base is our lusts; hungers; desires unchecked. It is the ‘serpent’, the predatory instinct.

Vampyre Magick in the Black Order of the Dragon and similar cults of the vampire open the Daathian doorway to energies which if not understood in an ideological way, may present the danger of an inescapable obsession and subsequent devourment by Choronzonic shadows. The Black Adept seeks the continual balance and the thirst for power both in the darkness and through the light. We would rather devour than be devoured; understanding that good is the actual feeling of power.

In presentation of the perspective and depth in the vampiric mysteries, I have included two interviews with Adepts who will provide you with insight into these often shadowed and obscure practices.

A DISCUSSION WITH STEPHEN SENNITT

Stephen Sennitt is the editor of the occult journal, NOX (1986-1991) which presented a serious study of Left Hand Path, Satanism, Typhonian Magick and some elements of vampirism. The following is a discussion concerning Vampyrism and various dark magickial traditions which no doubt harmonizes with the aims presented in this collective grimoire.

In your experience with editing NOX did you perceive a common association with vampirism as a part of magkical practice?

I have never practiced vampirism in the popularly accepted sense re. 'Dracula', like some 'goth'-type magicians do, but have participated in Nightside sex-magick workings which often include the imbibing of menstrual fluids, charged with kalas. All magickal workings are about an exchange of energies (hardly ever on a 50/50 basis!), often perceived as 'fluids' of some kind, either literally or in the 'magnetic' sense implied by Mesmer, Levi, certain schools of Left Hand Tantra, Kenneth Grant, and others. Such 'fluids' allow the imbiber to feed on the charged energy they contain and receive the benefits of the resulting altered states of consciousness, inducing, for example, astral vision, the charging of talismans, casting sigils, invoking/evoking entities, etc.

In the latter case, my experience with qliphothic spirits would indicate that in the vast majority of cases, the fatigue and sense of physical and mental depletion that follows-on from such workings indicates a form of vampirism on the part of the qliphothic spirits. The danger in this lies in the amount of energy consumed by the qliphoth.

Does the danger of what Crowley called in a slightly different context, 'comatose lucidity', outweigh the benefits? The 'ultimate vampire' may well be Choronzon; a cognate symbol of which is the Daathian spider, which reduces those who attempt to cross the abyss unprepared to a husk.

The Jivaro Head Cult, the MUISAK (whose form is a vampire bat) is an avenging, predatory spirit in the culture of the Jivaro Indians of the upper Amazon. When performing your research for the article "The Jivaro Head Cult" what did you find concerning the origins of the MUISAK, where does this avenging spirit emerge from?

The recondite image of the Muisak, or demon-soul, is a vampire bat, because this spirit, or as they termed it, 'soul', was known by the Jivaro to feed on the vitality of the individual below his level of awareness - just as the vampire bat anaesthetizes its sleeping victims, so that they sense no pain while the creature is feeding.

The ultimate origin of this demon soul is obscure, and there would seem to be no ready explanation in the canon of literature on the subject - ranging from scholarly works by Karsten and Harner, to popular works by Up De Graf and Flornoy - but it would seem to have been acquired as the result of a form of communion during the Jivaro warrior's harrowing initiation ordeals, at which stage it was named the Arutam: a protective soul mirroring the Western magickal tradition's concept of the 'dark' aspect of the Holy Guardian Angel; the doppelganger, or double/diable.

It was upon the ritualized beheading of an enemy that the victim's Arutam was transformed from being a protective, 'guardian angel' into an avenging demon known as the Muisak. This is why the victim's trophy head was made hollow (Tsantsa) and stitched up - and as the Muisak was thought to dwell (literally) inside the head of a warrior who had passed through all his initiation ordeals, there was only so much

time in which to prevent this demon soul emerging to wreak revenge.

The creation of the Tsantsa acted as a magickal and physical barrier which contained a fragment of the void into which the Muisak would eventually be re-absorbed. This is borne out by the fact that after a passage of time, Tsantsas were given to children to play with, or discarded in some other haphazard way. However, some Tsantsas have been known to bring their owners 'bad luck' and it's possible that this is due to the Muisak not having been fully ritually exorcised before the object was put on the market for sale as a curio to Westerners.

As the Jivaro (now called 'Shuar') no longer have anything like the same tribal and social cohesion they once had, traditional initiations seem to have been abandoned, so even if one could trace one's way back to the cultural source of the Muisak's origin, it is more than doubtful that initiation would still be possible. It would seem Jivaro cult secrets died with the tribe's name. One could probably learn a great deal about the Muisak in only one remaining way: via the purchase of a genuine Jivaro Tsantsa which has the specific 'defect' of having a demon soul still dwelling in it.

It appears that all Gods, no matter if they are Solar or Lunar in nature, practice a form of vampirism or consuming energy from other beings. With this said, do you think vampirism is a part of the natural cosmic energy flow (all energy is absorbed and reassigned)?

Whether this would be ultimately termed 'vampirism' or just 'absorbing', 'consuming' or even just 'feeding', is a moot point - but, yes; this would seem to be the way energy flows and is exchanged, creating the vast, endless processes of 'physical' evolution and 'spiritual' devolution; turning the wheel, spinning the shield of ABRAXAS.

Vampiric practice in a spiritual form is found as a method of magickal practice in the theory/ work of Kenneth Grant and even Aleister Crowley in form of subconscious energyaccumulation. Do you feel this type of practice is often forbidden by the general practitioner by way of subconscious morality?

I think the vast majority of 'magicians', 'witches', or whatever they choose to call themselves, are still hidebound by what might be termed ingrained 'post-Christian', or 'humanist' morality. Such types unwittingly bow down to all the less inflammatory ingredients of the old Christian worldview and its associated socially-endorsed codes of conduct differing only slightly from their Christian neighbors by small degrees - but think of themselves as superior to, or different from, the 'herd' just because they believe in a god or goddess, or whatever, rather than in Jesus, or alternatively in post-modern society's other gods: 'nothing', eg: money, sports, consumer goods, etc., etc.

Most of the time the outlook of these 'magicians' and 'witches' is no more consciously considered than that of the comparatively blameless average person's, who may never normally seriously consider the moral issues surrounding magick and the occult throughout their entire lifetime, so that if such 'taboo' subjects are thrust upon them unexpectedly, it is much more understandable that they behave with outrage, disapproval or confusion.

What I'm saying is: I can sympathize much more readily with ordinary' people in this respect (who just find 'black magic stuff' weird and/or abhorrent, and magick in general of no interest) than with the supposedly superior/enlightened 'magicians' and 'witches', who in taking the higher moral ground over issues like 'black magic' and vampiric sorcery, are unwittingly subscribing to Western society's mind-

numbing, post-Christian, ignorant, humanist-oriented worldview - totally unable to grasp the truly cosmic, non-human scale of Reality outside of the anthropomorphic belief-system in which they cocoon themselves; and outside their own narrow little concerns about 'spiritual propriety'. Their unwitting hypocrisy would be pitiable, if it wasn't so risibly conceited.

In the theory and study of Magick (be it right hand path or left hand path), there is always an accumulation of mentally directed energy, this energy is then sent forth or released in the height of the ritual. Have you found that it is more significant in absorbing energy in an aethyric sense than non-vampiric (conscious) practice?

The absorption of aethyric energy is associated with the invocation, as opposed to the evocation, of demons and qliphothic spirits. It is an undoubtedly risky procedure, but to create a Daathian vortex to absorb energies and turn the 'release of energy' inwards to facilitate inner-space exploration is a task any erstwhile Psychonaut should consider his/her 'sacred duty'.

Austin Osman Spare illustrated vampires numerously over his lifetime. Often, they held lycanthropic or composite animal/reptile body parts. Do you think AOS was really defining the energy accumulation process of vampirism in a dreaming sense in a time when it was not really explored to a greater extent?

Yes, I think AOS was a genius in anticipating and settingdown on paper the dreaming sense-impressions of vampiric incursion. Lycanthropy is the result of the vampire spirit subsuming the human aspect and creating a bestial karma for the astral magician to inhabit. The humanoid, or aegypan-like form, is an atavism or karma whose constituent parts are more balanced between beast and human.

I think Austin Osman Spare instinctively understood how this process actually works, not just it’s 'results', and could set examples down in his artwork, but struggled to articulate it in his prose. It's a shame it was just beyond his grasp, as no one has come along since who has got as near to it as he did. That's why he wrote so much about the simple 'sensation' of the experience, as he tried to recapture his ecstasy in paradoxically complex words.

Utilizing Crystals, do you know if Fr. Quesheth 231 (mentioned in "Infernal Texts: NOX and Liber Koth") is still working with Aethyric Vampirism? Do you find that vampirism in this instance is additionally useful in approach the Tunnels of Set?

For a number of years, due to Kenneth Grant's warning in Nightside of Eden not to utilize mirrors in Tunnels of Set workings, I refrained from using any reflective surfaces in Nightside magick. However, the ubiquitous appearance of crystals in the satanic magick of The Order Of Nine Angles, whose Grimoire Of The Dark Gods, and other manuscripts, I experimented with independently for a number of years and still do - convinced me that crystals would be an ideal medium for exploring the Tunnels of the qliphothic.

Quartz, particularly (especially in fairly large pieces) acts as a battery to store the energies of the Tunnel Guardians and can be used to skry into their regions, or if carried about the person, can cause strange perceptual impressions.

A fragment of such a crystal secreted into a 'victim's' clothing can act as an astral link which can be activated at a later time, facilitating the type of vampiric magick Frater Quesheth 231 writes about in his article.

The methods of astral vampirism by Karezza seem in accordance with Austin Osman Spare's "The Book of Pleasure" specifically "Casting the Shadow" under "The Complete Ritual and Doctrine of Magic". The very essence of Sorcery in this definition is vampiric, stealing the fire from heaven, etc. Are you aware of further workings in the vampiric current approach the outline by AOS?

Spare certainly used his own form of Karezza in building up sexual tension and letting it subside, time after time after time, and then finally sealing his ejaculate inside one of his pre-prepared 'Earthenware Virgins', inscribed with sigils; and often buried beneath the ground of his garden and left to 'incubate'.

What Spare was doing here, was creating a type of Homunculus - an elemental being that was traditionally fed on blood and sexual secretions. Self feeding on Self : thereby becoming separate and enabled to achieve the magician's true desire without interference from the ego.

Liber Koth is a powerful grimoire which in foundation destroys the structure of ritual magick in a restrictive sense. Did you spend a long period of time "empowering" the "Black Tower of Set" to which the mind may travel to in dreams and mediation?

The Tower came to me as a whole piece - quickly and completely. I didn't 'create' it, as in the case of an astral temple. It seems to pre-exist me. I discovered it, like you would a 'mundane' building; coming upon it in the dreams and visions encountered in the wake of 'receiving' The Book of the Sentient Night (see Clavicula NOX Vol. 3) - section headed 'Azrasot', which is a grimoire of Names of Power.

Liber Koth constitutes a rationalized, 'exoteric' schemata of these infernal regions, rendered conceptually more intelligible for purposes of facilitating access to this specific dimensional locus, via the grimoire's more easily recognizable 'Cthulhu Mythos' eidolons - a Cultus (as pointed-out in Liber Koth's Introduction) which at this time in history is one of the most important vehicles for communicating with non-human intelligences.

That much being said, I will at some point in the next few years set down the more 'esoteric' aspects of the Working and get it into some kind of publishable form.

Looking back to your work over the years, is there a specific God form which holds more vampiric traits than others? See above: **Choronzon..**!

A DISCUSSION WITH FRATER MARCHOZELOS, PRIEST OF THE BLACK ORDER OF THE DRAGON (BOTD)

Frater Marchozelos is a Priest within The Black Order of the Dragon. A credit to Marchozelos is the illustrator of “MASKIM HULBabylonian Magick” as well as contributing to numerous vampyric books, journals and BOTD publications.

The Black order of the Dragon has existed for many years as a Predatory Spiritual Guide of practicing Vampyres. How do you reconcile your work with astral vampirism and Luciferianism?

The concept of astral vampirism and Luciferianism go hand in hand for my own personal practices. One could say they are like Night and Day but I would refer to it as different aspects of the Left hand forming a balance betwixt both of them. The Luciferian takes on different deific masks of the Adversary (Cain, Lilith, Ahriman, Set etc…) and becomes one who devours in the waking plane. The same could be said for vampirism, which is a representation of these same masks but with other aspects of the aforementioned deities.

The mind, through the strength of the Will forged in iron becomes as Akoman, and therefore can see the world through eyes much clearer than the *average* human being. Most of modern civilization is enraptured in the trappings of the temporal, of the here and now, constantly giving into and feeding these temporary desires with no focus or direction. The energy is still there, yet it is the Luciferian or one who is of the blood of Tiamat that can take advantage of the life force that is discarded and utilize it to his or her benefit. It is so direct of a concept, yet so elusive to those mired in dogmas and restrictive belief systems. This is the driving force behind my own thirst for self-accountability as well as my desire to *become* rather than merely exist, thus granting myself and all others who are involved with this path to transcend the ego and make contact with the Higher Self.

Do you find a big difference between Vampyrism and Luciferianism in philosophy?

In almost every element of Luciferianism as well as Vampirism I find that both paths are equally valid to me and vital to my workings on an everyday level. Going back to the concept of deific masks, I find it very useful to be able to utilize different aspects of each primordial deity. This can be the case whether it is on a philosophical, rational, spiritual or experiential level.

Philosophically, one could argue that as the Luciferian path represents a whole, complete being, Vampirism also in terms of being both predatory and survivalist can be seen as different explanations for what is already self-evident in the nature of such antinomian practices, if not mankind itself. On an atavistic level, this is undoubtedly so.

The gods and goddesses of the ancient world can be viewed in terms of the natural processes of existence and life itself. To be more specific, a deity such as the triple goddess Hekate is seen as being both devouring and nurturing, life taking and life giving. This is as natural as the phases of the life of a man or woman, being born, maturing, growing old and dying.

The seed of this exists within all living creatures; Man being the only to reject this based on archaic and restrictive modes of belief and inherited guilt. Rationally, a mere observance of life in the animal kingdom can attest to the validity of predatory thinking. A larger animal devours a weaker, smaller animal

in order to ingest the life force and nourishing elements of its prey. This in turn makes not only the chances of survival greater, but also the life expectancy of the other greater. Human beings are in many ways similar to the other sentient beings of this Earth in that we devour life force (food) in order to maintain existence and as everyone knows a plethora of examples of how the reptilian mind ultimately bores through the subconscious into the waking world (wars, murder, greed etc.) exist to illustrate this. This is not limited to simply a carnal aspect however, which makes the potential for Ascension even greater in us, however unpopular it has always been with conventional society.

The mind itself, which is a key aspect to my own as well as anyone who practices the philosophy of either path, is Man's greatest gift. This I believe is why throughout history in any incarnation under many names the Left Hand Path has been either feared or ridiculed by the status quo. The Witch and Sorcerer exists in lonely, hidden paths relegated for most to the subconscious in nightmares and other unwanted aspects that most people try to conceal for fear of rejection, lack of focus and direction.

There are many hidden doorways that are easy to hide behind, I know this from a very personal perspective and I also know the liberation that comes from opening those doors and taking that extra step outside of oneself towards self-honesty, integrity and personal growth.

This is one of the many hidden jewels of the Luciferian and Vampyric path-workings. The benefits of this state of mind (which is really what it ultimately comes down to, at least from my own practices) are without saying, as they are more profound and continually felt by me in my waking (as well as sleeping) states on a daily basis.

I suppose I could state it in very plain terms, not for the sake of simplicity but because it is this: Mystery, Joy, Pain, Love, Loss, Grief, Beatitude and Quietude. Perhaps Gnosis would be the right word for it, if I were to strip it down to its very core. But this can change, which is the beauty of it.

Question: What energies do you focus on in your vampiric practice?

This is very good question that requires a very broad ranging answer. As far as energy working is concerned, there are many sources to be drawn from. On one level, energy can be drawn from the recesses of the Higher Self in order to Vibrate with the current of that which is eternal (the Self) beyond the Ego. This is no small feat, however I believe that this is something I have achieved when I underwent 3 processes in my life. One is the Rite of the Death Posture that I had formulated myself a few years back. This was based heavily on Austin Osman Spare's interpretation of the liminal state being reached by means of discarding the 'outer layers' if you will, of the conditioning that has been imposed on the individual by perceptions, preconceived notions of reality (so called), moral restrictions and boundaries from within and without.

I utilized these concepts along with my own outline of a personal nature that related to what my personal goals and desire was at the time I was preparing for this. There was a state that I *fell into* during sensory deprivation experiments while performing this with my band Gräuen Pestanz in 2007. This state cannot be really described except through (in a very limited way) my artwork both visually and musically as I have attempted to interpret a *sensation* via my physical limitations. The second was during a near death experience that I went through a few years back in which I discovered just how deep the line runs through the cracks of this existence, and how far my own Mind was willing to go to achieve spiritual immortality through an indescribable hungering for life. This deepened my own understanding of the devourment of energy, which runs for me along the same concept as attrition of the Gnosis developed and received

through those esoteric practices and consuming them. It is as if the technique is of no importance, rather the reception of these very real vibratory essences.

Energy then seems to take on a tangible and very real meaning and as arguable as the existence of the more common 5 senses. Just as a thought exists, although one cannot see it, a mere breath of air into the lungs of any living creature is a testimony to the vitality of it. Even the very microbes in the air provide life force and are devoured subconsciously into a new creation. These are just a few of the ruminations that come to my mind when I think of these energy workings. The third process I experienced was during the Crossing of the Abyss, which I will describe a bit later. The main key for my workings seems to be in the abstract as well as in mental entrainment towards those higher perceived vibrations, both in a practical daily manner as well as in the ritual chamber.

What does the Varcolaci-Aswihad sigil represent to you?

The Varcolaci-Astwihad sigil represents the Focus of Life, the extension of the Higher Mind through a focused and powerful Self. There is the 5 points of the pentagram which point towards Earth, being the focus of man towards the descent into the soil of his nascent consciousness and through this encircled by the bestial waves of Leviathan, or Akoman, the Wings of ecstasy arise through these same-self Spheres to penetrate into them by means of Hunger alone. Pure isolation guides the wraith like spectral beings that exist outside of Time itself and become as I call it, Akh Ha Kaleth – of non-creation.

Each name called by silence from the Abyss desire by the mirroring of the Skull and bodies a mirroring of both the fleshly and spiritual eminence of Destiny wrought through Iron hands in an Iron Age. A very sacred symbol to me, which I have marked my body with on my Left arm and is branded in my heart forever as being of the Blood of my veins.

You create artwork for the BOTD, including a vampire tarot. What inspires your art within the realm of your Vampyric workings?

Art for me is a tool that allows me to be able to decipher these hidden meanings and Ideas into fleshly form. My workings spiritually are highly connected to them and I find that they tend to take a life of their own in some ways. I utilize a wide variety of techniques (abstract, classical, Romanesque, Byzantine, surreal etc…) yet all of them are merely outward manifestations of the ancient archetypes I seek to unveil by my Will and Desire alone.

It is important that, as the Vampyric path displays, one should always strive to center and develop natural talents and I feel that this is one way to perhaps internalize my own experience, and hopefully others, within the BOTD and T.O.P.H. Perhaps inspiration also drives this Focus. The concept that I have a chance to be able to positively affect the lives of others is a way for me to find the fulfillment and furtherance of my own dialectic towards the one goal, which is of Immortality. In this I hope to expand further my own consciousness and at the same time exchange energy via the Arts and Cultural points.

Much of my art is inspired by astral travel experiences and the creation of beings, places, objects, thoughts etc…into the waking world allows the visual, subconscious part of me to partake in communion with these hidden places both real and imagined (but mostly real!). Austin Osman Spare said once that "Art can contradict Science" and it is through the breaking of these boundaries of reality that the subconscious mind can reach into the waking world to initiate Balance and Power.

In entering the Abyss, Choronzon has long been feared as a force the magickian must contend with. If failing this very vampiredaemon may consume the essence of the magickian. Have you had any experiences with Choronzon and how does it serve to awaken your mind further?

For me, Choronzon represents All and None, both the malleable and intangible thought. When I crossed the Abyss I did so without fear of the consequences since I knew that when I entered into this path that Desire, Love, and the True Will were the only ways for me to achieve a greater understanding of life as well as death. I have experienced Choronzon as a very real force that is like a wellspring of experience, being beyond all notions of Time and Space. One thing that I have learned that is the most profound is that this (entity, thought, idea, perception, mask etc…) is as a mirror into all events and possibilities. Choronzon in this aspect has been a teacher of sorts, continually testing me and grounding me physically and mentally.

Nothing is as it seems, and the mind itself can flow with the Current or drown beneath the waves. For me I would rather swim upstream, because that has always been the way I know that I am in contact with the 333 current. The more struggle ensues, the further into the Abyss I have gone. As I'm writing this I am experiencing Choronzon, yet what I have been able to write of this reflects only rudimentary reflections back. In other words, for me it is a way without words, and is as the Word made flesh both figuratively and sensory. One drop into the Abyss as a rock sinks to the bottom of the lake is as different as another, never quite making the same ripple at the surface. Each step taken further into this abyss brings for me a new experience that can then be applied towards a tangible and very real new beginning. Choronzon teaches the value of constancy and change, a balancing of the sacred and profane, being truly a study for me into the introspective and lonely.

How would you compare Vampyric practice (within the BOTD) compared to other avenues of magickal initiation? Is one more dangerous than the other?

The BOTD is like other avenues only insofar as those other magickal paths are developing the individual first. Questioning is something I hold in a high regard, and I think that scrutiny of the Self as well as interaction with society at large are extremely important for anyone involving themselves into magick. The BOTD serves the individual I believe, not vice versa, meaning that the ideas of the books, of the culture of any magickal order, the concepts etc…must be lived on a consistent basis in order for these things to take a life of their own. The main difference between the BOTD and a lot of other magickal paths (many valid of course) is the hungering of life and a balance to be found within both the Light and the Darkness as evidenced by the individual in question. Many of these other spiritual paths offer that, but only in so far as their outward trappings support the needs of a developing Mind, in this case the Nightside. Just as the Vampire awakens in the soil of rebirth to see with new eyes, we envision Thoughts and Desires by Will alone. No dogma or restriction can penetrate this rock solid philosophy, which is as Iron! Any individual seeking to enter into this path must die to the former way of thinking, of these restrictions and seek after the Philosopher's Stone, the one desire that keeps us dreaming, living, creating, and being.

Strife is so very important, as without being self-critical and challenging ourselves, we do not progress. I think that if this path was not dangerous, then it would not present a concept of such a radical change within each individual involved. I think any magickal concept can fit within these paradigms, and approve of all ideas that can further self progress in any belief system if it can be used for the development of the individual. Reality is molded by Desire, and thinking it shall make it so. This is why; on the other hand,

Christianity and other monolithic belief systems attempt to constrain the individual under the shackles of guilt and the desires of a very demiurgelike ‘god’. This could be considered another form of vampirism, which is that of an alien life force (in this case the incarnations represented by the dogma’s inherent in a lot of modern ‘right hand path’ belief systems) being invoked by the individual towards the end of siphoning off of the life-blood, as it were, of the emancipated mind into a slavery worse than death.

This can happen in any belief system, and the same set of ideas that can bring obsession in an inspired way (Gnosis) can also bring obsession in the obsessed way (drowning in the Current, going back to Choronzon.) Ultimately, this path is for the few, yet it is not the concept, which bears merit on its own, but the works and life of the individual that hungers eternally and is warring within the self.

THE SETHIAN TUNNELS OF THE QLIPPOTH

CHARACITH LUNAR LODGE

THE SETHIAN TUNNELS OF THE QLIPPOTH

The Sethian Tunnels are deep areas of the Qlippoth which connect to the spheres of the fallen ones. Aleister Crowley in LIBER CCXXXI described the Genii of the 22 scales of the serpent Qlippothic powers which exist as channels in which the Magickian may gain knowledge from and through the abyss. It was Kenneth Grant in his paramount work “Nightside of Eden” that put a sense of order, depth and direction to these nearly forgotten tunnels, giving a powerful foundation of Qlippothic initiation.

Such is the Cult of Choronzon, the Devil-God of the Strong, who mirror the night with the blackened light within. The tarot associations of Linda Falorio and Fred Flowers also give suitable foundation for further work in the Tunnels of Set.

The goal of the work with the Qlippoth from a Vampyric perspective is to absorb the atavistic or subconscious knowledge found in these areas – to encircle and empower the self in shadow and darkness, to rise up with the inner light of the Luciferian Path. What must be considered in the Vampyric approach to the Tunnels of Set is that the aim is still power, knowledge and a practical path to applying this wisdom in your life.

The Vampyre, inspired by Austin Osman Spare

The Workings of the Tunnels

Preparation: Meditation for 30 minutes, Ahrimanic Yoga with the formulation of the shadow.

GARGOPHIAS

Invocation
HEKAS, HEKAS, HEKT!
Mother of Elder Stars, whose gaping void consumes all Elder Mother of Night, Lilith cast thy desires to me O thou consort of the hungering dead, who is life eternal I invoke thee
(Hissing the name, 3 times, 9 times, 3 times) GARGOPHIAS! Perfect Darkness, who may crawl forth into flesh form as the Hag

I seek thee by the Moon, when blood dripping wakes me in the flesh of night

Cloth me in the spirit of fire!
GARGOPHIAS! Shall elder Lilith touch me with her withered flesh Blackened claws, cats ripping from her thighs, laughing and hissing

She who drinks the sleeping, those who seek the blood of the moon live on!

I sit still and visualize much; she is with me now, close yet going forth into the door of night. This is the nature of the Great Work, the very essence of the Luciferian Path. The Vampyre-Bat dives through the opened vagina, the gate of Lilith (literal woman) and seeks to drink the blood of the Luciferian Graal, the very hell-elixir of the Goddess herself. She is drunk with the blood of those who bow before the lion, the Christians of old who were prey to the powers of the air (and still are). The astral light drives the shadow of the bat and the screeching in “g” giving procession to its hunger.

Thou whose first form is the Toad, illuminate me in this tunnel That I may rise up with the power of devouring woman, just as you That there are not 2 yet only one
When power is found though the singularity of ONE! GARGOPHIAS!

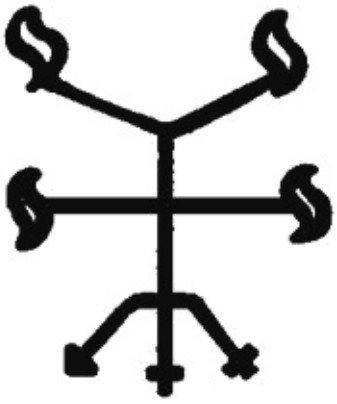
This tunnel appears cloaked in a darkness which is stirring – like the unknown corners of woods as a child; it has a seeming green moss which is moving with the sound of toads after an intense rain in May. The sounds are beautiful, haunting. In this moment I feel no time, no current obsession – just the essence of what I call elder Mother. She is breathing, watching. In this form does a shadow emerge, hissing…It

touches me and is cold, I welcome it as I am hunger for the force of this darkness. Entering I grow cold and my eyes feel as if they are clouded over, yet I gasp and open them with a burning light I have felt several times before. This is reminiscent of the illustration of Austin Osman Spare, "The New Eden" from The Golden Hind, and an image I have used in my early days of Magick some years back. My form is bat – I am not grounded here, I remain constant, timeless.

A primitive cup made from a human skull-cap emerges from a mass of darkness – *it* – *she* – of darkness gives it to me; I humbly put my lips to it. She increases and forces the blood in my mouth – coppery, almost cold, I drink, and there are no clumps in it – fresh. I feel a fire within, ecstasy. She has offered the dream of immortality, I will drink more. Sinking and rising. I wake. I know that in her most primal form; *she is deathless, passing through the pit of dreams.*

The Vampyric Mother of Gargophias, Azarophias, appeared in the visions of the tunnels and dream. Consecrating her in blood upon parchment, she is to be a gateway into the horrors of predatory power and our deep desires.

URIENS



Invoking Uriens (Oriens) by bellowing his name 7 times, envisioning each limb in blackened fire which is fluid and graceful in motion, like a serpent. Uriens is a tunnel relating to the power of Oriens, the name meaning "rising" or "Eastern" in Latin, Uriens itself is from Latin, "to burn" which is Uro, to devour with flame according to Mathers. Urios is a title attributed to Jupiter (A God or Rome) when presiding over the wind. This draws association to Samael as the Prince of the Powers of the Air, the Greek Eyrys which means vast. Qabalists associated Samael with Jupiter, the Mars associated God. Oriens is one of the Four Kings of the Quarters of the World along with Paimon, Ariton and Amaymon.

Kenneth Grant described Uriens associated with the 16th path, or the Hierophant of the Tarot. I found association of the spiritual essence of empowerment and vitalization in The Sun (as Lucifer), The Emperor (as Ahriman or Samael the Black), and The World with the symbolism of the 7 headed Dragon from the water and of course the Hierophant card in the LUCIFERIAN TAROT. In the correspondences of 777 by Aleister Crowley, the Hierophant card represents the "triumphal" or "eternal one". The secret number of of Oriens – 45 is that of Adam, "The First" which relates to the only "God which is", the Azothoz or first in the Circle of Luciferian Magick. Thus, Uriens relates to the Luciferian Angel or the Daemon and genius.

In Kabbalah Unveiled the number associated with Uriens is the number 59 which is AChIM which means "Brethen" referring to Samael and the Elder Lilith. This tunnel is ruled by the element Air and relates to

the Spirit and Satan the Prince of the Powers of the Air. Let us understand the nature of this tunnel, from a Vampyric perspective. As mentioned previous, the Luciferian is one who seeks wisdom, power and the balance of spirit and flesh. To enter Uriens one may incorporate the "Azal'ucel" Ritual from The Bible of the Adversary.

Entering the tunnel of Uriens:

URIENS

I SEEK THEE BRINGER OF FIRE AND LIGHT WHOSE TEMPLE IS ILLUMINATED WITH THE LIGHT OF WISDOM
WHOSE VERY FORM IS TERRIBLE TO BEHOLD WHO IS ADORNED WITH THE DANCING FIRES SHADOWED IN BLACK
URIENS…(X7)
Seek me in the East, wherein the Dawn I may bring you both Darkness and Light
Seek me where you wish the power of God, to be creator and destroyer So many before you become as God, yet undo their own spirit by this power

Hold and rejoice in the spirit which is Lord of Spirit Wherein shall you dwell in Gardens of Pleasure Wherein my form as the Serpent instructs and awakens Take the Blackened Flame…who understands but the Dragon itself? Yes, I know of this darkness, I am that darkness along with my bride Shall we consume the life you bring?
Rising through you we see and are you…there is no difference The Fire of the Goddess illuminates me, when darkness is within fire And light is within darkness…opposites…opposer

We are separate yet one
In my temple there is much beauty
Our darkness is hidden for those bringing forth wrath Therein we strike in glory
The blood paints our faces then the lion rises again

AMPRODIAS

THE SHADOW DAEMON or LORD OF LIGHTNING

Amprodias, the element Air associated with the 11th path and the letter A or Aleph. This is one part associated with the process of initiation as the Adversarial Light. The Luciferian Spirit which is brought into being by self-created desire, from fire rising from clay and is symbolized by Cain the First. The word associated with 401 or the number of Amprodias is "cursing" and Grant suggests it is the primal curse of fire, yet from a Luciferian perspective the only curse is the knowledge of choosing your own path – that which such power you can self-destruct if not taken with Will and intent.

401 is also the number of "The essence" or the Black Flame itself. This is the result of the Lightning Strike, the initiation or spark of life itself. The river of water associated with the Tunnel of Amprodias is Acheron, which absorbs spirits and leads to phantoms and vampyric shades seeking yet more life. The task of the Vampyre Magickian is to absorb these energies and remain focused to not become prey to their path.

The ArchDevil of the Tunnel of Amprodias is Satan the Lord of the Powers of the Air and from his gaze and Will does the Lightning Flash bring clay to life, Air to Spirit to Fire. Within this tunnel associated with the number 11, the number relating to "The Sacred Magick of Light", being the Higher Luciferian element or what is called "Luciferian Magick", transformative, angelic works. The number holds clue to the concealed nature of Amprodias, who appears as a demonic force yet reveals as Light, or wisdom. Equally so, the Light of Amprodias, the yellow hue changes from angel to a tearing and cutting vampyric force, seeking to make its light brighter, even more powerful. There is also reference to the number 11 as "a circularity of form and motion, a feast" and relates to the Vampyric rituals associated to the "Yatuk Dinoih" working of evoking and devouring shades and spirits in Luciferian Witchcraft. This number is also of Pride, of Lucifer in the form of the Archdevil Satan or Ahriman.

AMPRODIAS

HEARKEN, I SEEK THEE PHANTOMS UPON WINGS OF NIGHT
I CALL TO THE PRINCE OF THE POWERS OF THE AIR WHO IS LIGHT YET SHALL APPEAR CONCEALED AS DARKNESS
FATHER, I SEEK THEE!
AMPRODIAS…AMPRODIAS…I SHALL WAKE IN THY TUNNEL
BEFORE ME…THE SPIRIT OF FIRE WHO STRIKES WITH LIGHTNING
I SEE NOW…I AM AWAKE IN THY LIGHT! AMPRODIAS, SHALL I GAIN THE WINGS OF NIGHT TO

GO FORTH AND DRINK FROM THOSE WHO SHALL HOLD THIS LIGHT FROM ME!
SHALL I BE APOPHIS, THOU DEVIL-SERPENT IN THY PRIMAL FORM!
SET – NIGHTBLACK, BURNING SOUL OF LIGHT AND DARKNESS!
I SEEK THEE WITHIN! RISE UP FATHER!

BARATCHIAL

The Tunnel of Meditation for the Black Adept

The twelfth path is attributed to the number 260 and Baratchial. This daemon relates to the spirit of Mercury, based on 777 by Crowley. This number also relates to the concealed or the hidden spirit. Baratchial relates to the Black Adept who is beholding of the light of Set-Typhon or the dual fire of **Ventriloquus,** Aleister Crowley referred to it as the "Special fire of Black Magic, whence Obi, Obeah" the twin serpents of black and red, hence Samael and Lilith. This special fire was related to the Greek practice of Necromancy and compelling the spirits of the dead to communicate.

In a working perspective, it relates to the life given to servitors or shades in ritual practice as well as the process as defined by Samael and Lilith. The Vampyre Caduceus is a symbol or glyph of this tunnel – it beholds the symbolism of the Vampyre Magickian and the Work of the Black Adept. The intent of the Adept is to slow the multitude of voices and shape them to one specific and unified chant or word. This is the transformative potential of the Luciferian as the symbolic Legion, the One or "Azothoz" who is able to command by will the forces of the Nightside tunnels to his or her specific Will.

Kazatchial, the Undead God of Baratchial manifested in my blood into a deep, burning eye. The voice of this Undead God exclaims, "We survive" upon the twelfth path. Offering life fore to Kazatchial upon entering the tunnel will provide "hidden wisdom" of the self concerning the individual path to power in the Vampyric Mysteries.

ENTERING BARATCHIAL

The Vampyre Magickian, visualizing the Caduceus of Azhi Dahaka will unify the Black and Red Serpent and the powers associated with the Eye of Set, the very Godhead embodied through the Black Adept.

BARATCHIAL

ZAZAS ZAZAS NASATANADA ZAZAS! BEHOLD SAITH THE HORRORS OF SET-TYPHON: MY WILL IS THE POWER OF LIFE, TO COMMAND AND MANIFEST
LET MY WILL BE DONE
"KMR" (VIBRATE AS KA-MYRH-R) LEIRIT – LEIRIT
BY DO-MAR BY DAHAK
ENCIRCLED AND COILING IN DARKNESS AND FIRE BEHOLD THE VOICE WHICH EMBODIES

ALL POWER BY THE SKULL WHICH TRANSCENDS DEATH WHEREIN FLESH HAS NO POWER OVER THE SPIRIT LET ME DESCEND AS THE POWER OF SPIRIT TO TRAVEL ON THE WEB OF NIGHT WHEREIN THE SLEEPING GIVE TO ME MY WORD IS THE VOICE OF LEIRIT MY OATH IS DARKNESS MADE FLESH MAY THE BLACKENED FIRE JOIN AS ONE NO DISUNITY ALL SPIRITS ARE SUBJECT TO ME SO IT IS DONE!

DAGDAGIEL

Gateway of Lilith as the Scarlet Woman
Black Mirror Blood Ritual

Obtaining a mirror with a frame I painted the mirror-glass black. The fame was inscribed using a burner with the names of the Lilith, Samael and Choronzon 333. At the beginning of the ritual, I allowed my blood to spill in honor of the Scarlet Woman and pool up in the center of the mirror. This was the gateway to the Scarlet Woman using the vampyric formula.

ENTERING DAGDAGIEL

DAG-DA-GIEL
BEHOLD, THE BLOOD TO INSPIRE YOUR THIRST! PALE GODDESS, SERPENT-ENTWINED I ENTER THE DOOR OF DREAMS
I ENTER THE DOOR OF DESIRE
I SHALL GIVE SOME OF MY LIGHT FOR SOME OF YOUR FIRE
THROUGH DALETH!
Karezza or copulation with your partner will be suitable for the rite. Sleep and allow the gate of dreams to open. Use this gateway to encircle your Shadow-self with her fire; the unity will be intoxicating, be cautious to always have purpose with this tunnel as with all. Use the union in dreams to enter the

astral body of another if you are single.

HEMETHTERITH

The altar for the working was decorated with the red triangle and sigil of Hemethterith, candles on each side of the tunnel's sigil. Entering the 15th Tunnel of Hemethterith with a black and red candle flanking the skull and red triangle sigil; evoking Hemethterith (Hem-et-terith) in the key of 'A' Sharp for a period of estimated 15 minutes.

HEMETHTERITH
By blood is it made strong, by fire it is illuminated;
Hemethterith, as Sulfur is purified by fire, so I shall grow strong;
By the circle in the fiery south I may lie within,
Yet the cold northern darkness cuts deeply a harmony within chaos;
By the 8-pointed star of Venus, let the essence of flame inspire my shadow-form;

CHARACITH

The altar was decorated with the centered sigil of the Characith Lunar Lodge. The 18th Tunnel is under the aegis of Cancer and is associated with the number 640. The astro-glyph of Cancer is the Graal or Cup; vampyres recognize this as the Chalice of Dark Desires, the very path to self-initiation into the cultus of the Nosferatu. Being the number also of the Sun, 640 is the Black Sun of Vampyric awakening via dream and aetheric draining. Use the key of 'D' along with sounds of waves or water.

CHARACITH

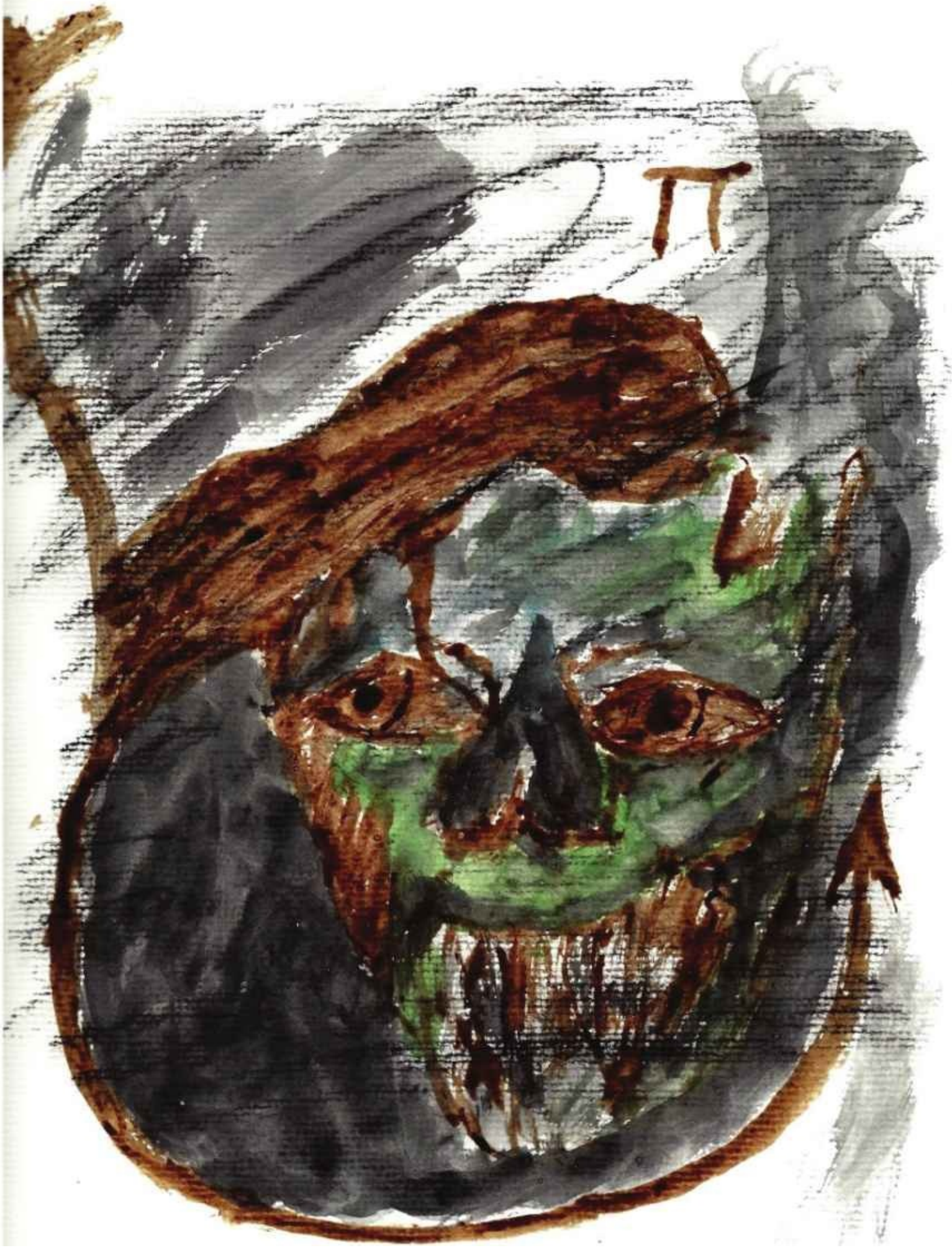
Into the tunnel of watery darkness,

I rise with pale eyes open in the path of a dark sun;
Behold, the key to the Black Sun of Tipareth,
Let me drink from the cup of abominations;
Behold, Noseratu and Strix before me,
Tearing into the corpses in the watery depths;
Drinking where the blood turns black,
The Black Sun within me, before me!
So it shall be!

VAMPYRE BLOOD SPIRITS

Sateairez, the Shades of Blood, Vampyric Angels of the 11th Path, of the abode of Air – Amprodias
Blood Sigil painting by Akhtya

Kazatchial, Undead God of Barachdial, whose voice exclaims 'We Survive', the 12th Path. Blood painting by Akhtya



Azmaradel, Shadow-vessel of the tunnel of Characith, blood painting and watercolor by Akhtya

AVD
AZVOTH

Azvoth, Vampyric Dark Immortal of Dagdagiel, the fire serpent in the Triangle of Darkness. Blood painting by Akhtya

Azarophias, Vampyric Mother of Gargophias, primal and immortal mother of the Typhonic-Sethanic Priest, blood and watercolor by Akhtya

Tammiv, Immortal formula of the Black Adepts of Yamatu, of the Tzaphiriron, blood painting by Akhtya

Azramophel, Dark Immortal of Azariel, Qlippothic Hunter-Spider Fetish, watercolor and blood painting by Akhtya

Nozhoc, Blood-shade of Choronzon, Vampyre of Raflifu, the Sun in Darkness of Amenta, blood and charcoal by Akhtya

Xanothri, Priestess of the Raven, of Zamradiel, one of Tzalalihiron, Vampiress of The Bat-Raven

Xanothri, Priestess of the Raven of Zamradiel, one of Tzalalimiron, blood by Akhtya

PART SIX

THE HAITIAN VAMPYRE WORKINGS THE CARREFOUR-NIANTIEL WORKING

Vampyric Ritual Working after Haitian Earthquake 2010 Sanctioned by the Black Order of the Dragon

The Black Order of the Dragon (BOTD), being a closed international guild of vampyre adepts, actively explores a varied array of predatory spiritualistic and vampiric traditions latent in numerous cultures. The vampiric is a significant part of our foundation as what evolved into human beings. At heart we are all predators on a basic level; to deny this or seek to evolve out of it is to reject that which fuels our survival instinct and desire. The Black Order of the Dragon respects and honors sacred traditions and even within the antinomian or spiritually lawless paradigm of our practice, the dead are honored even within our predatory practice in spirituality.

An avenue of exploration within the BOTD since inception has been that of Palo Mayombe and Voodoo (referred to here as ‘voudon’). Actual killing of animals for blood energy as offering to the Palo spirits and gods is not argued here as the BOTD practices an astral or life force oriented discipline; blood offering of an animal as long as the honored sacrifice is utilized and consumed is not taboo and is recognized as a practice dating back to ancient Mesopotamia and other parts of the world. This work is to explain the association and approach of Vampyrism and such practice from the perspective of the BOTD as a whole.

This is not a linage-taught traditionalistic method of Palo Mayombe in the recognized sense. We are in most cases, spiritually lawless and forge upon the spheres of darkness our designs as we desire. All Magick and Sorcery is centered on the accumulation, control and transformation of energy towards power and causing willed change first in the spiritual and finally physical world.

To understand the methodology between vampyrism and the Voudon Cultus, a basic background to Haitian Voodoo is in order. The old African gods known as the Orishas were believed to once being human; becoming deities through great acts and upon physical death ascended to the heavens or became one with rivers or mountains.

The Orisha known as Olorun was one who was never human, thus his power was to delegate to the other gods their function and responsibility. Like many other pantheons, the earth was a type of watery chaos until Odudua shaped the earth and Obatala created man. Olorun breathed life into man the Obatala left his giant python to protect the pillars of his shrine and act as his messenger or oracle.

The Yoruba, an African tribe which ruled once southwestern Nigeria brought with them the worship of a pantheon of deities known as Orishas; each Orisha like other pantheons had power of a force of nature or a specific undertaking of man within the world. There was Eleggua, known as the trickster, who controlled all paths and roads; Chango was the violent warrior, lord of lightning, thunder and fire; Olofi, the father of all Orishas; Oshun, the goddess of love, marriage and money and many more.

The Yoruba cosmological view of the world is a divided one; the city of Olorun (called also Olodumare

– the child of Python) is manifest in the realm above the rainbow, in which 400 lesser Orishas (gods) along with an earthly plain where mankind lives alongside witches and sorcerers. Finding parallels with the ancient African cosmology and the pantheons of the Ancient Near East is not difficult.

Those who died within the last 5 generations are known as the living dead. These shades are considered to have a separated, astral consciousness and help in bringing messages and petitions to the god Olorun. The ancestors are considered religious powers that have the capability to bring beneficial or sinister occurrences to their descendants.

The African tribesmen fashioned figures representing the male or female ancestors in wood, metal and stone; similar to the Mesopotamian offering practice of performing sacrifice (food, libations and incense) to the ancestral dead, the figures were kept so that the dead would have something to dwell in rather than roaming the hills.

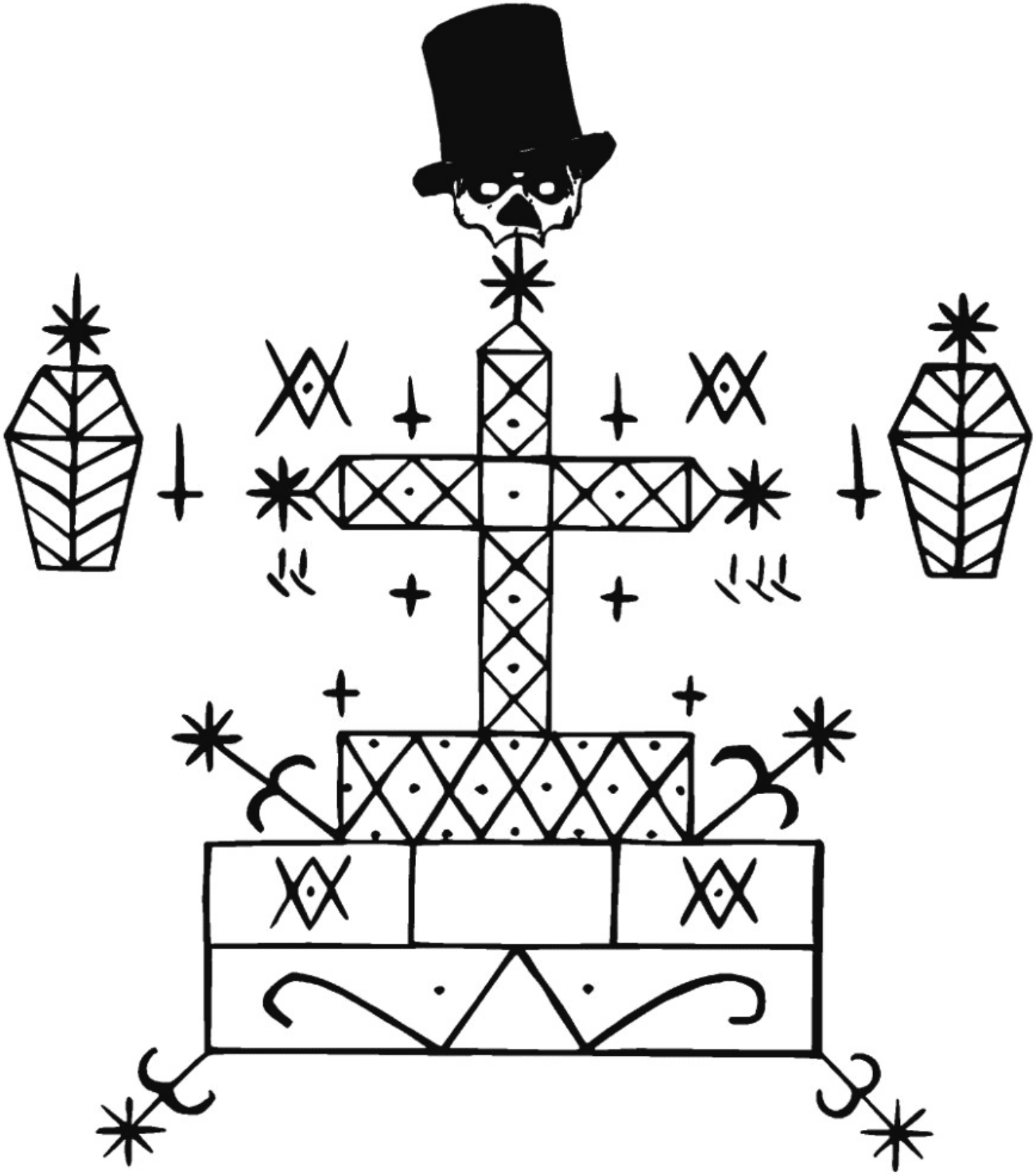
Masks were also used to represent the ancestors and associated spirits in funerals and harvests also; the ritual dance, hidden under the mask and costume, allowed the mask wearer to become possessed by the spirit who could utter prophecies for hours. When the festival of Shango was performed, his followers would become possessed and would swallow fire, piercing their cheeks and tongues with iron rods and without pain, waving his thunder axe in a primal dance of ecstasy.

The use of drums in Voodoo ritual is an integral part of the ritual; inducing trance and the spirit-communion between Loa and worshipper. The word Voodoo itself is from the Fon language meaning ‘gods’ or ‘spirits (Loas)’. When the Loas possesses a worshipper, it is described as “riding” he or she like a horse. While in the West it is considered a mental deficiency to be possessed; in Voodoo is an honored experience to be chosen and thus increasing the worshipper to be able to resist sorcery and illness.

The Orishas as individual gods each possessed specific and different powers. Different animals are required for different desires and purposes, such as the goat, ram, hen, cat, pheasant and so on in which the blood is sprinkled as a gift of honor to the god. The corpses would be then sprinkled with salt or honey and placed before the images of the gods. Meals could also be prepared and laid out as well which recalls the Mesopotamian and Syrian rituals of honoring the dead and the gods of old.

In Santeria and Palo Mayombe sacrifices included blood, sperm and other bodily fluids, which are considered sacred. This act of sacrifice is a divine act and for the Vampyre Adept, it is a reciprocal exchange. Between the Adept at the heart of the crossroads, controlling and compelling Life Force and energy to be as a cord, feeding from the realm of the dead and the mutual exchange between Loa and Sorcerer.

The Carrefour-Niantiel Working



The Veve' of Baron Samedi

The Niantiel Working was sanctioned by The Black Order of the Dragon and operated by Black Adepts of ORDO AZARIEL (Order of Azariel, O.A.) after the Haitian earthquake of 2010. Understanding the great amount of devastation would prove a useful opportunity for the possibility of drinking mass amounts of

Life Force and insight into the vampyric mysteries; the BOTD

immediately outlined a method and time period for the working.

Legba, known as Baron Carrefour (Samedi), is the “Lord of the Crossroads” and the gates (the veil between the living and dead); Carrefour removes obstacles. The predator within Voodoo is a subject not to be taken lightly. Cannibalism within Africa was a part of a few secret societies which survived from ancient traditions into the new worlds. The Cochon Gris (Gray Pigs), the Sect Rouge (the Red Sect) and others.

The earthquake in Haiti caused massive death of over an estimated 150,000. In events such as this, it can be perceived that large amounts of blood current or Chi are released into the astral plane. The shades of the dead will feed from this energy on some level for a period of time until this energy dissipates. These shades may be filled with anger, sadness and a sense of loss.

The teachings of the BOTD instruct methods on consciously transforming the absorbed life force into the majority of your astral and thus physical body. It is imperative for the vampyre to not let the negative energies to fester and consume the vampyre.

The vampyres of Order of Azariel (OA), a sub-guild of Black Order of the Dragon (BOTD) found this to be an opportunity to enter the nightside spheres of the shades of Voudon and drain energy of the massive death and the shades of the dead. As the directing Magus of the BOTD, I was aware of the negative reaction at first assumption of it that many would feel, thus the aim and method of this working was completely in accordance with the laws of nature and predator.

The BOTD and OA are centered in nightside magick in working with the Tunnels of Set and the Qlippoth, from which the order feeds in and also directs energy to the sigil of Varcolaci/Astwihad in workings. The symbol of the astral vampyre has been continually strengthened by the BOTD since 1994 and is now considered a gateway into the realms of darkness.

The Statement of Intent sent as notice to initiates of BOTD and OA announcing the working:

We must pay homage to the Baron of the Crossroads... In turn I would like to have those willing here to utilize their Black Mirror, focus on the Baron through it to absorb the essence lost of the dead.
I will be very interested in records kept in absorbing this energy. Upon ritual meditation and the validation of drinking the life force; I want each of you to focus a portion towards the Sigil of Varcolaci. Upon completion of your nocturnal working, focus on the Varcolaci Sigil and draw in one deep breath of the life force.

This was under operation a secret working, building towards our immortal spirit as Vampyres of the order. This was (during the operation) a secret working (for Black Adepts of OA and BOTD) and was worked in unison from January 14th to 25th. Details were only shared with practitioners of this order and the BOTD for that time period. It is not a working focusing on the destruction of Haiti, rather a utilization of the energy in accordance with the laws of nature. Respect the dead however feed often!

STRUCTURE OF RITUAL

Utilize the Sigil of the Crossroads, use pepper to offer Baron Samedi with a similar invocation:

Baron Samedi, Guardian of the Gateway of Lwa, I summon thee! Lord of the Cemetery, Baron La Croix! We offer to you that we may seek the cycle of the serpent! Let the energy of the dead flow into us! It is our will to drink from the dead! In your honor!

Using pepper burnt on charcoal and a black top hat during the rites, and did not abstain from libation, as I normally would. I found myself recharged every time I performed it. I had been feeling drained in the week or so before the rite was begun. I created the Veve with bat's blood, I used most of the energy gained to send luck to my friends, who had asked for some blessings, and sent the remainder into the Varcolaci Sigil. I had some astral visions of individuals and masses of spirits above the piled up bodies, and the angry ghosts of the dead swarmed around me, drinking I visualized two black serpents upon my shoulders. -Frater A.B.

I commenced my first working on the 19/01/10; I used the Casting Circle of The Dragon to open each ritual with. I placed the Black Mirror on my altar under the mirror just showing was the Baron Samedi Sigil to the side a small dish of black pepper an offering. The first night a reddish image appeared in the Black Mirror a figure with a top hat resembling Baron Samedi then the entire mirror became reddish in color. On the 21/1/10 the Black Mirror went reddish no images. On 24/1/10 the Black Mirror appeared reddish in color. On 26/1/10 I increased the amount of darkness to just a candle for light no purple UV light the candle was in front of mirror again and it appeared reddish and the black then reddish again. The same happened on the next two nights 29/1/10 and30/1/10.I believed the reddish color to be energy from the dead so I drew the energy in. FRATER D.D.

Utilizing the Black Mirror as the center and gateway of this working, Vampyre Adepts focused on entering the astral plane and drawing in the Life Force and then breaking ties with a basic closing in ritual.

While records have not been published here, the aim and goal of the working was as a time-concentrated working, seek to drink from the astral life force and expand the cords of the spirit realms into viable currents of power and energy.

Removing the ego from the working, the Vampyre uses a shadow form to be as a type of devouring vulture, feeding from energy which must be transformed and directed to new manifestations. Honoring the dead and respecting their deities are but one point of practice; the possibilities in the future for rituals such as this offer inspiring potentials in wisdom and power.

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ABOUT THE AUTHOR

Author of over 18 books, Composer of dark ambient & ritualistic music, lecturer Michael W. Ford is a leading Luciferian visionary and Left Hand Path practitioner. Michael has been involved in the practice of Left Hand Path, Thelemic, Satanic, Vampire and Chaos Magick traditions beginning seriously around 1992-93. Ford was initially a musician involving black metal, death industrial, ritualistic and dark electronic music; pioneering the American black metal genre in the United States in 1993. Ford's recording works include also Valefor, Psychonaut 75, Hexentanz, Darkness Enshroud and currently Akhtya, a dark ambient and ritualistic project.

Books including Drauga - Ahrimanian Yatuk Dinoih, Necrominon - Egyptian Sethanic Magick, Adversarial Light - Magick of the Nephilim, Dragon of the Two Flames - Demonic Magick of Canaan, Satanic Magick, Scales of the Black Serpent - Basic Qlippothic Magick, Shadows of Azathoth - Horrific Tales of Vampiric Darkness, Luciferian Witchcraft, Liber HVHI - Magick of the Adversary, Goetia of Shadows, Luciferian Tarot and First Book of Luciferian Tarot, Maskim Hul - Babylonian Magick, Akhkharu - Vampyre Magick, Book of the Witch Moon, Beginning Luciferian Magick, Magick of the Ancient Gods and has edited, annotated and published three works of the Order of Nine Angles, namely ONA - Collected Works, The Black Book of Satan I, II & III, and Naos.

Michael W. Ford is the founder and presiding Magus of The Order of Phosphorus and co-founder and Magister of Black Order of the Dragon; he resides currently near Houston, Texas.

Time is Done by Karl N.E.

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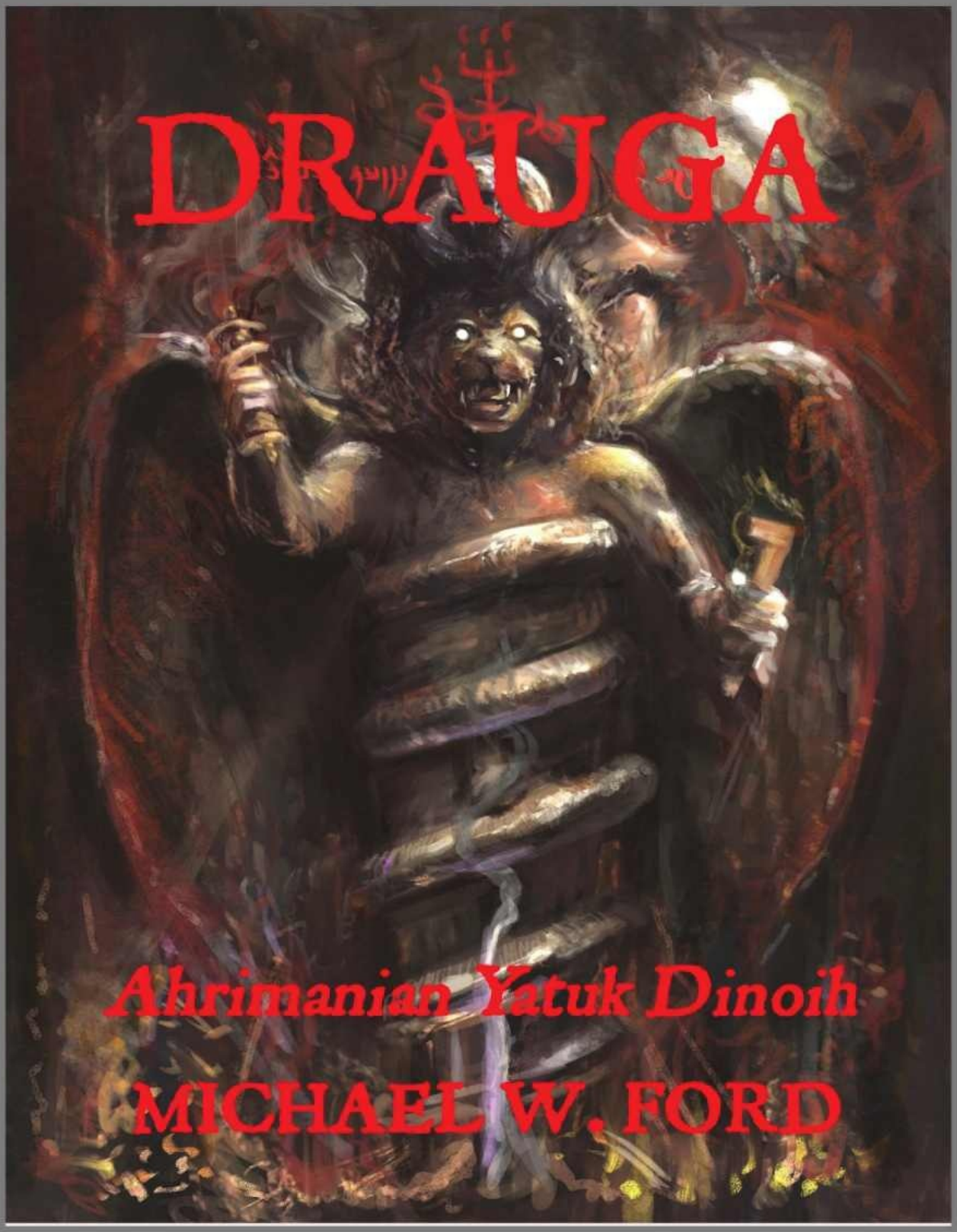

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